THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the (London) Christian Observer.

The Nativity.

Glory to God on high!
The Lord of earth and sky
Lays his rich splendor by
To dwell with men below!
He comes, the Prince of Peace,
Bearing our glad release
From endless death; bright Conqueror of our foe.

Glory to God on high!
The Child of ancient promise now is born;
The Son of holiest God to man is given!
Man, polluted and forlorn,
May as a brother own the King of heaven.
The Virgin's sinless Child,
Spotless and undefiled,
Our amazing guilt shall bear,
And all our wretched wo in meekness share.
Immanuel, the mighty God,
Gladly seeks our low abode.
His delight and sovereign pleasure
Were of old with the sons of men;
Sons of men, his chosen treasure,
Wandering, He comes to save, and bring to his fold again.

Glory to God on high!
With seraph hosts above
We sing thy wondrous love,
Almighty Lord of heaven, and earth, and sky.
Because thy only Son, and chief delight,
The radiant image of thy grace,
The glory of thy dwelling-place,
From thy eternal dear embrace,
Thou hast sent down to scatter our most doleful night.

Hail, Son of God most high!
Son of the Virgin, hail!
Immanuel, thee we glorify
In thy humility.
Thee, Christ, we praise,
Ancient of days;
For thou didst leave thy glory above,
The bosom of the Father's love,
The authority supreme,
Possess'd with Him
Before the worlds were made,
Or the fair heavens were spread;
And that exceeding brightness veil
In human veil of earthly clay;
Made like thy creatures frail,
For us to suffer and obey.

Well might our hymn be turned to sad lament,
Our wreath of praise be dimm'd with tears,
And life's poor remnant all be spent
In watching near our Lord, along his painful years
To view the Son of God an off'ring made
For sin of wretched man; the Sov'reign Head
Of all creation bruised by the serpent's spite;
The radiant Morning Star wander amid our night;
Might hang in sackcloth heaven, and all its glory blight.
Yet Christ we sing,
Our suffering, glorious King!
And let each dear-bought tribe its gold and incense bring
To Him whose love
Triumphs above
Darkness and sorrow, sin, dismay, and death,
And principalities, and powers beneath:
Whose wisdom knows to draw
From the violated law
New glories to his name,
And through creation's frame
By man's redemption raise the lustre of His fame.

THE CHURCHMAN.

From the Episcopal Recorder.

DOMESTIC AND FOREIGN MISSIONS.

"THE FIELD IS ONE."

Mr. Editor,—There are some who seem to fear that an interest in foreign missions may abstract too much of means and men from our domestic field. Let the ground of this fear be considered.

Every one who pleads for foreign missions, in the spirit of Christ, is ready to acknowledge, that a region in our own land, destitute of the means of grace, has a higher claim upon us for missionary effort than a region equally or more destitute abroad. Here all that any one can desire is freely granted, and if any is jealous of the most enlarged domestic missionary operations toward the West, little faith is to be placed on his professions for operations abroad; but can such a man be found? When, then, some would imagine that the one must, of necessity, supplant the other—that if one is gaining ground, the other must retrograde—I assert that their imagination has surprised them into a groundless fear. Rather let them be watchful lest they awaken in some bosoms a jealousy, which the Church has sought to allay, by declaring the field to be one, lest they separate friends whose interests are the same.

To prove that foreign missions have rather tended to excite a new zeal in domestic missions, I now appeal to facts, first in denominations, then in congregations, lastly in the individual.

If the danger exists, that foreign missions will absorb the whole missionary spirit of our Church, or even too much of it, already that danger must begin to be manifest. Is such, however, the case?

If we divide the general donations equally between foreign and domestic missions, then, for fifteen months previous to the new organization,

The receipts for domestic missions were, - - - - -	$10.365 97
Do. for foreign missions, - -	26,624 97
During the next eight months, confessedly a new era for foreign missions, the receipts for domestic missions, (including the donation for the South-west of $10,000.)	28.783 48
The receipts for foreign missions,	24,549 28

The number of domestic missionaries is already 50, exclusive of diocesan missionary operations, which are sustaining, without doubt, 120 more, making 170 missionaries within the Union, against the small number of 8 missionaries of our Church, the whole amount in the foreign field. The above results show no unhappy influence upon domestic missions. Has any friend of missions, at home or abroad, in view of such progress, expressed any emotion but thankfulness?

In the large body of Christians supporting the American Board of Foreign Missions, the means furnished have been rapidly increasing since 1809, and peculiarly so the last ten years, and have now reached, at least, 130 missionaries abroad, (the precise number is not at hand,) and an income of $170,000 per annum. During the progress of this extensive effort, what has been the condition of their domestic missions? In 1826, their Home Missionary Society commenced with $18,000 for the first year. In ten years it has reached the income of $101,000, sustaining 755 missionaries. Has this been effected by any attempt to decrease or arrest the interest in foreign missions? "There is that scattereth, and yet increaseth." Take again the Baptists. Their foreign missions have been in operation twenty-two years, and they sustain abroad some 50 missionaries, having an income of $70,000 or $80,000 per annum. Their domestic missionary society has, in the short space of four years from its commencement, brought up its number of missionaries to 115. I will not call this demonstrative evidence, neither do I view it as wholly cause and effect, nor can I speak of any jealousies awakened by the rapid increase of a foreign missionary spirit; I merely ask any Christian anxiously desiring the salvation of his fellow-men, calmly to weigh these facts, and then to divest himself of all fear on this score. The operation is simply this. A prayerful reflection upon the wants of the whole world as urging a claim upon the Christian conscience, awakens inquiry—it commences an effort—the quickening conscience takes in our own land with new interest—men and means come in too slowly for the demand, and the Education Society next follows to provide the means for both fields.

But in congregations the facts are no less striking. Where a missionary spirit prevails, it usually extends to both branches of operation. The freer the gift for heathen missions, the freer is that for the domestic department. On looking over the "Spirit of Missions," I find thirty six churches that have, in the past year, given over $100 each to foreign missions. Of these, only one that has been visited by the Domestic Secretary, has given less than $100 to that department. The only church now supporting a foreign missionary, if I mistake not, also supports one in the West. At all events, its rector says, of a visit expected from the Domestic Secretary to his city, "The moment that this intelligence was communicated to me, I felt impressed with the conviction that it was my duty to do something among my people to prepare the way for his reception." Another church, known to be among those most interested in foreign missions, has, within a few years, given $6000 or $7000 to a western institution. During the past year, the acknowledgments declare its donations to foreign missions as, at least, $1440; and I am informed that its contribution to domestic missions will probably, for the year, exceed that sum; the recent appeal of the Domestic Secretary being followed by the largest plate collection ever taken in that church. Another church, known also to be interested in the foreign field, and whose rector and two of its laymen are members of the Foreign Committee, has just given in a contribution of about $1000 (after a sermon by the Domestic Secretary) for domestic missions. Yet from that parish Bishop Kemper recently obtained a large portion of the $20,000 for his college in Missouri. All this is as it should be. Let others go and do likewise, and all fears will subside.

As to individuals, it will be difficult to produce full evidence, or to avoid the appearance of invidious comparison. I disdain this, well knowing that circumstances may, in a thousand instances, have prevented the Christian from taking an interest in missions, foreign or domestic, or perhaps from lending his aid to missions in any form. Far be it from me to arraign motives; I would only look at fruits, to prove that a deep interest in foreign missions does not of necessity waste the whole energy, or close the heart against a western claim. Perhaps the following, in "the Spirit of Missions," (p. 314,) evidently from the pen of the Domestic Secretary, may suffice for this: "We now allude to it (Bishop Kemper's College in Missouri) for the purpose of recording a fact which illustrates the propriety of locating the two missionary committees in the same city, and shows that harmony of views and unity of action are consistent with distinct organization. The Missionary Bishop submitted his views and plans to the Domestic Committee, by whom they were cordially approved. Some of the individuals who have contributed most to the object, and been by far the most instrumental in giving it success, are among the lay members of the Foreign Committee."

I might appeal to every one who has asked aid for a benevolent object in the West, does he turn away from the man of known zeal for distant destitution, as if he could not be touched by a direct appeal nearer home? I appeal, in fine, to the Christian himself. If your heart has not been opened to a lively interest in the multitudes of our race who are bowing down to idols, and are bound to bloody and polluting rites, if you have never given of your substance to relieve their spiritual wants, if you have offered no prayer that God's saving health may be made known to them, what have you done for the cause of religion in the West? One is known to me, long the friend of foreign missions, but till lately, though contributing freely to diocesan missions, has not given for the West through the Domestic Committee. He now divides his annual gift between the two committees equally; probably this is the case with many. A warm-hearted Christian in New Orleans, while watching the moral destitutions around him with no "marble-hearted indifference," can divide his annual donation of $400 between the committees. Many will recollect the young mechanic in the far West, many miles from an Episcopal church, who sent, unasked, for him, a large sum, for some foreign purpose, (I think,) and the reply of the Treasurer in acknowledgment was, "If you need five times as much for a church building in your vicinity, you may be sure of it." No argument can test the strength of that golden chain which binds together the various movements of religious benevolence; it is truly strong as every link is strong, but the Christian heart must feel it to know its power. It is the great chain of love divine, which, binding the believing heart to God himself, comprehends in its compass the whole neighborhood of man in its faithful desire to do good.

But it may be said that the ardent desire of some friends of missions is not yet met. They would say, "Retain the whole missionary spirit undiminished, but turn its increasing power and means toward our home wants, until those wants are supplied, and then the Church in her united strength shall go abroad for conquest. To this I can only say, that those benevolent men who give freely, according to their means, both at home and abroad, do it under a conscience, as they think, enlightened by the Gospel; and they have a right to be judges in their own case. Against their judgment we cannot place the opinions of those who do nothing. In the days of a certain widow, there was, under the dispensation where she lived, but one treasury of the Lord; had she lived under the Gospel, she would have found two treasuries for her mites. It does not require a vast amount of biblical learning for the humble believer to find the way of doing good unto all men, even if he have special regard to the household of faith. He who has carried out his affections to the whole field, can never be turned from his purpose by an appeal against foreign missions; but a just claim at home, presented on its own grounds, will usually reach his heart.

But the principles of some, and their application, if carried out, lead to the destruction of all hope for domestic as well as foreign missions. Let this be fairly tested.

For instance, Tennessee, with 625,000 inhabitants, has eight Episcopal clergy and one bishop.

New Hampshire and Maine, with 679,000 inhabitants, have ten Episcopal clergy and one nonresident bishop.

Now the Atlantic dioceses, using the argument of some, may say. We are called upon, previous to every other effort, to send the blessings of the Church to the destitute regions nearest to us. Their destitutions have the first claim upon our liberality and upon our missionary clergy. If I am answered, that in some way the Gospel is preached in New England, but is not at all in Tennessee, I answer, True, the 669,000 have their 713 evangelical preachers, but the 625.000 of Tennessee have their 458 of the same class. If there are 80.000 communicants in the former, there are 60,000 in the latter. As fellow-citizens, then, as Christians, as Churchmen, can we see our own brethren stretch out their hands in vain, and send our clergy and means 1500 miles, when these our brothers are within reach, and often perishing for lack of knowledge? But again, in the city of New York, after allowing each denomination its full quota of parochial charge, there are at least 150,000 destitute of an acquaintance with religious means; and of Episcopal clergymen, there is scarcely as yet one for each 15,000. Is not this enough to employ every charity, and enlist every affection until supplied? Stretch every nerve, and touch every spring of benevolence, and the wants of this vast population are not supplied. Shall the devoted minister turn with indifference from living wretchedness before him, and, with the interest of romance, listen to some tale of western wo?

But such reasoning checks and concentres every benevolent effort of the soul. It would counteract all the expansive power of the Gospel. It tends inward with centripetal force, revolving in narrower and narrower sphere, until at last it comes home to the little nutshell orbit of the most contracted selfishness. Moving in such orbits (as to works of Christlike benevolence) do we find hundreds of our communicants, who bask in the full sunshine of Christian privileges, and partaking of the emblems of a Saviour's dying love, scarcely feeling the power of that love in its lowest degree. Tell them of the wants of a sinful world, and they entrench themselves behind the claims of their own land. Tell them of our growing West, where moral power must be carried, or moral desolation will spread with fearful haste, and as they extend, in the cold hand of their charity, some pitiful make-weight of conscience, they tell of the many calls at home, to most of which a deaf ear has been turned. Yet of such there is hope. As the Gospel wrenches open the iron-bound heart, as the advancing pace of charity presses onward with new experience of the truth, it is more blessed to give than receive, there is hope. But meet their slowly-opening charities with the position, from a warmer Christian, that the millions abroad have no claim upon them, and the thawing current falls back with chilling stiffness upon the soul.

Let us away with all arguments tending to excite the jealousies of Christians. Let us bid God speed to all who are engaged in the cause of missions. There is a total abstinence in works of distant benevolence, that holds unbroken without a pledge, for it is upheld by the tendencies of our unsubdued natures. Let us all beware lest we encourage any such ultra temperance. The appeals of eloquence which turn the halting Christian from one part of the field, may be succeeded by those which shall yet more easily drive him from it entirely. As obsolete objections to works of extended benevolence are becoming dismissed by our Church itself, let us beware how we recall them, however plausible the living and modern dress we may bestow upon their lifeless forms. I would especially commend the eloquent sentiments of Bishop Brownell, throughout his late charge, and heartily unite with him, "Brethren, the Church is right." If it is said, "True, the field is one, but it must be a matter of expediency where the laborer shall work." I reply, there is a heavy mass of indifference pressing upon the Church, which is weighed down yet more by the covetousness and selfishness still adhering to the many of Christ's flock. This mass must be raised, and the Gospel, in its principles, and their application, is the instrument; and shall we not equally welcome the short but sturdy laborer who throws his whole weight near the fulcrum, and the tall companion of his toil, who springs with alacrity to the end of the lever?

Unitas.

From Rev. Mr. Whittingham's Matriculation Sermon.

MINISTERIAL RESPONSIBILITIES.

Count the cost, brethren, of becoming ministers of Christ.

Bounden, as we all are, not to implicate the Church and its divine Head in the consequences of our hasty and thoughtless assumption of the vows which make us one with it and him, a manifold responsibility rests on those who seek admission to the ministerial office. They volunteer to the forlorn hope in the assault upon the world. They claim the privilege to lead the way to victory. They profess the ability and will, at once to teach and to inspirit all to conquer. And to do this, they must and do direct their aim to a superior pitch of personal holiness and spiritual attainment.

In all pursuits it is a true proverb, that the disciple is not above his master—the teacher must not, *cannot* look for proficiency in others which he does not himself exemplify. But above all others, this is true of the teacher of religion. He has every drawback to encounter in his efforts to gain and form disciples. Innate corruption, fixed habits, and surrounding example, all combine to destroy the efficiency of his instructions. He points, avowedly, to an unseen reward, and unknown dangers, as the grounds of exertion. He holds out motives for which the evil heart of depraved humanity has little relish. He lays down principles which are hard to understand, harder still to realize, and hardest of all to put in practice. In such a work, can the force of example be foregone? Will worldly men believe the messenger of eternal truth whom they see living as one of themselves? Will sinners be swayed by motives which they behold inoperative on him who holds them forth? Will *they* receive and cherish principles which are unproductive of results in the life and character of their professed expositor and advocate? Such questions need not the answer of experience: but that answer has been given too loudly and too long to be unheeded. Every page of the history of the Church of God, under both the dispensations in which it has existed, is a lesson on the indispensableness of irreproachable purity and elevated piety in those who serve the altar. The Gospel, to be life-giving, must be borne abroad by living evidences of its power. Holiness must be communicated by contagion, as it were, from those who are commissioned for its inculcation. God's omnipotence, indeed, is not to be limited by the unfaithfulness of his servants. He *can* and *will* perform his promise to maintain his Church, independently, if need be, of human co-operation. But the life of a Church with a corrupted ministry, is like that ghastly life of which we read in the fables of enchantments—when the moving and animated eye does but lend fresh horrors to the cold, putrescent corpse: the spirituality and purity of our holy faith casts a shade of double intensity over the inconsistent conduct of a worldly clergy and their perishing people.

It is to holiness, then, brethren, to Christian holiness, in all its height and breadth, to be pre-eminently displayed in you as patterns of the flock, that you are about to pledge yourselves, in the ministry of Christ. Count well the cost of such a pledge before you make it!

Of the inherent difficulties in its performance, by men of mortal mould, I trust, you do not require to be reminded. Your personal experience has already taught you that the foundation of the Christian character is laid in tears, and its superstructure raised in cares, and weariness, and watching, and self-denial, and many conflicts, and ceaseless prayer. The heart, that fountain of all evil, is to be searched out and cleansed. The tongue, that unruly member, is to be curbed. The love of ease, and the love of pleasure, and the love of the praise of men, are to be overcome. The affections are to be withdrawn from objects too little and too low to deserve them, and yet too near, too familiar, too long cherished, to be relinquished without painful struggles. The whole body, soul, and spirit are to be offered up a sacrifice to God. The very *will* is to be subdued, and changed, and disciplined to identity with THAT WILL which is the pattern and the root of holiness.

But all this is the every-day task of ordinary Christians. It is in common with them that you have undertaken it, because it is the cross which every one must bear who follows Christ. *Your* higher, harder calling, is in all this to stand forth self-submitted to the gaze of all, as a model for those who make the same profession, and a butt for the peculiar envy, scorn, and hatred of the many whom it places in condemnatory contrast. I know that it is as *men*, not *angels*, that we go forth with our commission; that even an apostle ranked himself but as an earthly vessel entrusted with the heavenly treasure; that the brightest examples of ministerial faithfulness and success have ever been most earnest in disclaiming exemption from the weakness and misery which they shared with the meanest of their brethren. We *are* but poor, mean instruments in the hand of an Almighty Workman, and are most bounden so to think ourselves. But let not such a proper and wholesome estimation of ourselves deceive us into vague and low views of the position we are called to fill. The minister of Christ, to himself and to his Master, is still a man, a *mere* man; and oh, how often is he made bitterly conscious of it! But to his brethren, and above all to the world, he is no longer so, when once invested with the sacred office. He then becomes, in some sense, the *angel*—the official representative and delegated agent of the Maker and Judge of all, to instruct and exhort the righteous, to reprove and rebuke the disobedient, to warn the sinner, and alarm the thoughtless. These all inevitably connect the *office* with the *persons*, and demand of the pastor higher degrees of holiness, and institute severer scrutiny into his character and life, in proportion to their sense of the importance or of the importunity of his message to themselves. Suppose this were unreasonable, (which I am by no means willing to admit,) suppose it were unreasonable in them, yet the consequence must be their irreparable injury by any falling short of this their standard on the part of the gospel minister. Instead of a leader, he becomes to them a stumblingblock and a snare. Believers are discouraged and thrown back, the careless confirmed in their indifference, and the profane furnished with excuses, if not scoffs and jeers. Admit them to be all wrong; will the man who gives the occasion be unaccountable? Most surely not! Most surely, inasmuch as he *might* have strengthened the weak and did not, and *might* have won over the adversary, but instead put a weapon in his hand, their blood will be required of him!

COMMUNICATIONS.

For the Churchman.

ARCHBISHOP LAUD.

"The Diary of the Most Reverend Father in God, William Laud, Lord Archbishop of Canterbury: extending from his birth to the middle of the year 1643. Being the 70th year of his age. Faithfully and entirely published from the original copy, wrote with his own hand." London, 1694.

An account of the publishing of this record has already been given; and it is referred to now, only to notice the decease of its accomplished editor, who died in 1694, in the thirty-first year of his age. He was rector of Chatham, in Kent, and "a divine of uncommon abilities." The second part of his work was published in 1700, and completes "The Remains of Archbishop Laud." I have not met with it, and regret it the less, as the Archbishop's polemic abilities are admitted on all sides.

The following sketch of the life of Laud is thought necessary to a subsequent review of his opinions and character, as well as to an examination of the transactions, which, in Puritan authorities, are made to reflect censure upon his whole course.

"I was born," says the Archbishop, "October, 1573, at Reading, (Berkshire.) I came to Oxford, July, 1589; I was chosen scholar of St. John's, June, 1590; I was admitted fellow of St. John's, June, 1593." And "at that time," says Antony à Wood, "he was esteemed by all those that knew him." In 1600, he was ordained Deacon, and in the following year, Priest. In 1602, he read a divinity lecture in St. John's College, wherein, or in some other college exercise, he asserted the constant and perpetual visibility of the Church of Christ, derived from the apostles through the Church of Rome. Dr. Abbott, afterward Archbishop of Canterbury, and, at that time, Vice-Chancellor of the University, maintained a different opinion, deriving the succession from the Berengarians, the Albigenses, Wickliffe, the Hussites, and Luther. This difference in sentiment occasioned no little animosity; and Abbott, as he was Laud's elder and superior through life, appears never to have forgotten the independence of the lecturer of St. John's. In 1604, he took the degree of B. D., and maintained, in his exercise on the occasion, the necessity of baptism, and that there could be no true Church of Christ without bishops. Dr. Holland, then Professor of Divinity, attacked the last proposition, as intended to create dissension between the Church of England and the foreign Reformed Churches. And it was asserted that the first rested upon arguments, the greater part of which were drawn from the works of Cardinal Bellarmine. And such was the prevalence of Puritanic sentiment in the university, that, says Heylin, "it was made almost a heresy for any one to be seen in his company, and a misprision of heresy, to give him a civil salutation as he passed the streets." Yet, in the face of all this, without connexions to advance his interests, without property, or influence, and in defiance of the most rigorous opposition of his superiors in rank and power, we find him successively President of his college, at the age of thirty-eight, Prebend of Bugden, Archdeacon of Huntington, and Dean of Gloucester.

In 1616, Laud attended the king on a progress into Scotland, when it was intended, among other things, to attempt a union of the Scots Christians with the Church of England; a favorite scheme of Laud and other divines. "But the Scots were Scots," says Heylin, "and resolved to go their own way, whatsoever came of it." In 1620, he was installed Prebendary of Westminster, and in 1621, he received the king's nomination to the See of St. David's. In 1622, appears to have commenced his intimacy with the Duke (then Marquis) of Buckingham; a connexion which continued till that nobleman's death, and which was of great service to Laud at court, as it was to his injury with the people. Buckingham seems to have made him his religious adviser and state confidant: and the regard was strong upon both sides. In the Archbishop's will, executed a year before his execution, he gives a gold chalice and paten to the young Duke of Buckingham, "as a memorial of him who had a faithful heart to love, and the honor to be beloved of his father." He was shortly after nominated to the Bishopric of Bath and Wells, and thence, in 1628, translated to the See of London. In 1630, he was elected Chancellor of the University of Oxford; to which he was ever a distinguished benefactor, in buildings no less than in books and in MSS.: of the last he gave, at several times, 1300, in the oriental as well as in the modern tongues. Having been appointed one of the five commissioners for managing the concerns of the Archdiocese of Canterbury, upon the sequestration of Abbot, he was, at the decease of that prelate, in 1633, named to the vacant primacy. In this elevated office, he displayed less policy than principle; and intending that "the discipline of the Church should be felt as well as spoken of," devoted himself to the correction of abuses which had, in a great degree, acquired the right of usucaption. By this, together with the odium consequent on his connexion with the Star Chamber and High Commission Courts, he soon made himself extremely unpopular; and not possessing that shuffling character and regard for popular prejudice which has saved many in his position *without* expense of principle, he offended a great part of the gentry, and gave thereby skilful leaders to a disaffected populace. The Puritans now began to know their power.

During the year 1633 he was elected Chancellor of the University of Dublin, after his return from the coronation of King Charles at Edinburgh. In 1637, Prynne, Bastwick, and Burton "were censured for their libels against the hierarchy of the Church," &c. As this transaction is one of those most enlarged upon by the Puritan writers, as condemnatory of the Archbishop, I shall attempt a discussion of it on a future occasion. In the course of this year, the High Commission Court established a censorship of the press—a measure particularly directed against the Puritans, whose *blasphemous and seditious* publications threatened the ruin (which they finally accomplished) of Church and State. This greatly increased the disaffection of the people to the primate, whom they considered the principal promoter of all the late unpopular acts of government.

The number of emigrants to New England now greatly increased, and included persons of respectability and wealth. It is even said by one of the historians, (I believe Neal,) that Hamden and Haselrigge were arrested on the point of setting sail. The occurrence of this event, together with the success of the singular motion on his trial in the House of Commons, ordering that the primate be sent to New England, might have altered, in some degree, the course of events in that country: it could not have affected the final triumph of the Puritan faction. Had Charles maintained the good will of his nobles, and conciliated the regard of the landed proprietors, Puritanism would have died in the rabble, and, it may be, a cardinal's cap had not been the fatal distinction of the last of the Stuarts.

In 1638, another attempt was made to introduce the Book of Common Prayer in Scotland, and resisted with great pertinacity. During the same year "the General Assembly" commenced a session, which it continued in defiance of the king's special proclamation. Charles undertook the following year to reduce the Scots recusants, but was finally obliged to conclude a peace. Meanwhile, other disorders occurred, and the king summoned a Parliament, which sat twenty-one days, and effected nothing. The convocation, convened at the same time, continued its session, granted supplies, and established a "collection of constitutions and canons ecclesiastical," which gave great offence to the opposition. In November the Parliament was again convoked, to assert its own independence of constitution and law. Lord Strafford was accused, the canons condemned, and the primate impeached of high treason. After noting this in his Diary, the prelate concludes: "I stayed at Lambeth till the evening, to avoid the gazing of the people. I went to evening prayer in my chapel. The psalms of the day (Psalms 93 and 94) and chapter 50 of Esai gave me great comfort. The Lord make me worthy of it, and fit to receive it!" On the 26th of February, 1641, when he had

been "full ten weeks in restraint at Mr. Maxwell's house," he was summoned to the House of Commons, where fourteen articles were preferred against him by Sir Henry Vane, the younger. To these he replied that there were no specific charges, and although the allegations "made a great noise, there was no proof." But I will continue the narrative in his own words. "March 1, Monday. I went in Mr. Maxwell's coach to the Tower. No noise till I came into Cheapside. But from thence to the Tower I was followed and railed at by the 'prentices and the rabble in great numbers to the very Tower gates, where I left them; and I thank God, he made me patient." "October 23. The lords in Parliament sequestered my jurisdiction to my inferior officers, and ordered that I should give no benefice without acquainting them fir t to whom I would give it, that so they might approve." "Dec. 30, the Archbishop of York and eleven bishops more sent to the Tower, for high treason, for delivering a petition and a protestation into the House, that this was not a free Parliament, since they could not come to vote there, as they are bound, without danger of their lives." "February 6, 1642, voted in the Lords' House that the bishops shall have no votes there in Parliament. The Commons had passed that bill afore." The Archbishop had now been a prisoner nearly three years—his jurisdiction sequestered, his property seized and sold, the very use of his own fuel denied him, and his petition for an allowance rejected, when as yet no trial had been afforded him, and no judgment pronounced. The 27th of May is the last entry on his journal; and Prynne seized it from his pocket on the 31st. At length, on the 12th of March, 1644, his trial commenced. It lasted twenty days, and is stigmatized by historians as "a flagrant perversion of the forms of justice." I use Dr. Lingard's language; and it is in the spirit of all the observations I have seen upon this transaction. Indeed, ignorance of the documents could alone excuse a contrary opinion. The articles preferred against the Archbishop ("some of them very indifferently supported," and by evidence much of which "was trifling and insignificant,") were reduced *by his counsel to three charges*; which they contended did not amount to treason by the law of the land. And this was so far satisfactory to the lords, that "on Tuesday, Christmas eve," they had "a conference with the Commons about it: in which they declared that they had diligently weighed all things that were charged against me, but could not, by any one, or all, find me guilty of treason. And therefore desired that the argument made by my counsel might be answered. And if it could be made appear unto them, by any law, to be treason, they would then proceed further, as in honor and justice they should find fit." The concluding sentence of this record is singularly characteristic: "Then came Christmas-day, the last Wednesday in the month, and a most solemn fast kept on it, with as solemn an ordinance for the due observance of this fast, and against the manner of keeping of that day in former superstitious times. A fast never before heard of in Christendom."* On the 2d of January, 1644, a committee of the Commons was sent up to the Lords, to exhibit proof against their objections, at which neither the Archbishop nor his counsel were present; and the greater part of the Lords had absented themselves; so that the bill was finally passed in "a slender house, not above six or seven in number."† This was on the 4th of January, and on the 7th the Archbishop produced the king's pardon, under the great seal. By special vote the Commons overruled this, and the aged prelate began his preparations for death. Upon his trial, "to give him his due," says *Prynne*, "the Archbishop made as full, as gallant, as pithy a defence of so bad a cause, and spake as much for himself, as was possible for the wit of man to invent;" and, says another, "He behaved throughout with uncommon presence of mind."

On the 10th of January, (having been successful in a second application to be spared the ignominy of a gibbet,) he was carried to Tower-hill. After reading an address to those present, he prayed, and "applied himself to the fatal block, as to the haven of his rest." He was in the seventy-second year of his age. Archbishop Laud was low in stature, but well and strongly made. His temperament was warm and passionate; his mind ambitious and restless; his devotion to his principles was constant, and his piety sincere. These are the scattered notices of historians; and they afford a master-key to his life. "The very enemies of the unfortunate Archbishop," says Dr. Lingard, "admitted that he was learned and pious, attentive to his duties, and unexceptionble in his morals: on the other hand, his friends could not deny that he was hasty and vindictive, positive in his opinions, and inexorable in his enmities."

It would be more consistent with fact, to describe his *decisions* as inexorable; I do not know that his friends would *not* deny that his *enmities* were unrestrained by Christian principle. This shall be examined on a future occasion.

PHILARCHÆUS.

Boston, December 15, 1836.

* History of the Troubles, &c., p. 442.

† The "proof," exhibited by the committee of Commons is worthy of notice. See Heylin's Cyprianus Anglicus, p. 527; and History of the Troubles, &c., p. 444.

For the Churchman.

MR. EDITOR,—Do you know that for some weeks past your columns have seemed, to one, at least, among your readers, to furnish striking illustrations of the old adage, "Too much of a good thing?" I heartily agree with your views, in the main; and yet I have been driven to the conclusion that there *might* be rather too much said, even about them. A little less controversy, a little more variety, and a good deal more spiritual edification, would, to my knowledge, render the contents of your excellent paper still more acceptable than they now are to some half dozen or so of old-fashioned readers. Now, I happen to know that in each of these particulars an editor is very much dependent upon his correspondents and his "contemporaries," as the phrase is. If the latter, for instance, *will* punch him in the sides for manfully avowing unfashionable views and principles, poor human nature will hardly let him rest without the return of a counter punch, especially if he be conscious of a certain conformation of the elbow, which tends to render its action peculiarly efficacious. Yet we poor lookers on are little edified by this exchange of fraternal discipline, and are rather apt to find our own elbows set an itching for exercise in the same friendly way. If, on the other hand, correspondents, instead of bringing out of their own treasures things new and old, *will* choose to show their skill and industry in picking out the chaff of Mr. Editor's lucubrations, or some of his contemporaries, the columns of the paper must go bare, or come out lined with matter that some think about as edifying as the "Paleæ" of the Canon Law. I do not mean to say that either of these lamentable evils has befallen my old friend, the Churchman, to any considerable extent. But I do regret that it does not furnish me with a rather larger proportion of matter, original or selected, which would be of abiding interest—such as one would like to look at after five or six years, when the expedients, and wants, and strifes, and jealousies of the day shall have gone by for ever.

I do not know whether what I now send you will seem to be of that description to any beside myself; but, on the principle, "Let every one mend one," I venture it, as my contribution toward a store of matter rather more permanent in its usefulness than discussions of "temperance reform," "voluntary (or irresponsible) associations," and "the relative claims of foreign and domestic missions."

Perhaps not five among your readers have heard even of the name of PETER POIRET: and those who have, I fear, think none the better of him because they know him as a leader of the modern mystics. It is, however, from his writings that I am about to offer you an extract; chosen, because I think it points out the source of the errors of the times, and suggests their remedy; and offered to you because I believe the book whence it is taken to be of rare occurrence.

It is but justice to the writer to say, that the reader has his thoughts only in the medium of an indifferent translation. I never saw the original.

Your humble friend and servant,

INDAGATOR.

Peter Poiret's Spiritual Experience; extracted and abridged from his "Letter to M. Le Clerc on the Principles of Real and Internal Religion. London. 1713."

Our Saviour CHRIST tells us that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved;" which is also true of such as broach and propagate dangerous errors and opinions; namely, they hate the truth, neither will they come to it; yea, they endeavor to keep others from it, lest their own errors should be discovered—thus those who, by false relations, calumnies, or any other external means, oppose the truth, do it chiefly from a secret hatred of the truth; and such hatred arises from the love of darkness and error, which, by reason of the original corruption and universal degeneracy of our nature, we have all in common one with another: for all men naturally love and esteem themselves to excess; and this pride and self-love are favored and supported by darkness and error; while truth, on the other hand, (because it convinces men of their baseness and nothingness,) pulls down and destroys them with all its might.

Hence it appears, first, That all men, being born corrupted, are prone to love darkness and error, and that we all have a secret and latent hatred and aversion to the truth; and, accordingly, in Scripture we find the character of mankind in general expressed in the words, "All men are liars." Secondly, That no man can by his own natural power and ability deliver himself from this condition, without the help and assistance of some other inward principle to influence and enable him to turn from darkness to light; nor unless he fight against his own natural inclinations to darkness and error, and willingly sacrifice them all to the power and energy of the truth. Thirdly, That no man can be brought back from the ways of error by any external means, but in so far only as they may contribute to make him *look back and reflect upon that inward spring of darkness and error in himself.* All that we can do to undeceive a man, and put him in the right way, is only to mark and point out the most noted external rivulets which naturally issue from that source, and which more immediately fall under human observation; that, by carefully observing and tracing them, he may be the better enabled to discover the internal spring-head whence they flow. .... Both I, as well as you and all other men, was born in the element of pride and self-love, grew up with, and by education more and more sucked in, and cherished the principles thereof. I acknowledge that both I, and others that were my fellow-students, and even my tutors, too, instead of applying ourselves to the study of that holy doctrine which teaches us to despise and hate ourselves; which shows us how vile and impotent we are in ourselves, and how base and ungrateful to GOD; and which consequently would have taught us to aspire after that wisdom which alone can reform and subdue the great and universal corruption of our nature; I acknowledge, I say, that instead of this, we bestowed all our time and labor upon the study of such vain and empty trifles as most contributed to confirm and cherish in us our own natural pride and self-love. For such supposed accomplishments we were praised by those whom we looked upon as proper judges. Because their praises were grateful to us, and finding that I became more and more acceptable to others upon such accounts, I looked upon all the ideal knowledge that I acquired by such studies, as the proper ornaments, or as a dress suitable to and well becoming my proud self-love: yea, I considered them even as life itself, so that at last I began to espouse the notions and opinions that I had sucked in with that warmth and obstinacy, that I could not bear to hear any doubts or disputes raised about them. I even wished that whatever was at any time published contrary to, or different from, my own notions might be either wholly cancelled, or at least so effectually exposed and ridiculed, as that it might fall of itself. In order to find out some solid foundation wherewith to support and please my pride, I began to slight the study of the languages and critical learning, as empty, frothy, and superficial; and that possibly not so much because they are so indeed, as to indulge my own vanity: and I applied myself to the study of GOD's works, both material and spiritual, physical and metaphysical, supernatural and theological; and the proficiency that I made in all those several branches of knowledge made me conclude that the opinion I had of myself, as well as the character which others were pleased to give of my learning, was not ill-grounded.

But GOD resists the proud. Hence I mixed with my own barren ideas many chimeras, which were by no means able to restrain my vain and irregular desires: and I gave myself up so entirely to the idol of corrupted reason, which I adored even almost as a god, that I might and should have fallen into all kinds of vanity and error, if the tender care and goodness of GOD, who "desireth that all men should be saved, and come to the knowledge of the truth," had not graciously interposed and prevented me. He took away from me the opportunities of making physical experiments, with which I was always much delighted; and of much reading, which now began to become dangerous and even hurtful to me; and he furnished me with the better and pious writings of Thomas a Kempis and Thauler, and with the "German Theology." Add to this, that from my infancy he had implanted in me some sparks of divine fear, which I always retained, and with which I was always touched, both before and without any previous act of ratiocination; so that the efforts of my own corrupted reason were thereby restrained, and I sincerely wished that all I had or did might become subservient to his glory: so that in consequence of such good desires and inclinations, (which were also the gifts of his grace,) I began to see, though in a very confused manner, the corruption in which the world and even Christendom itself at this day lies wholly buried. I forthwith observed, then, that *purification of the soul* was not, as it ought to be, sufficiently recommended in divinity, nor the absolute necessity thereof clearly enough *deduced from and founded upon the love of* GOD *and our neighbor.*

After this, all the several schisms and contentions of sects began to displease me. And seeing I wished and desired that all parties might come to some agreement, I endeavored to put the best construction I could upon every thing that differed from those principles and opinions in which I had been educated, and, for the sake of unity and concord, to reduce them all into one, as near as I possibly could, not excepting the Socinians themselves, who, I thought, might easily be brought back to the unity of the truth by the help of some few principles: such as, 1. *That* GOD, *and the things in* GOD, *are incomprehensible by any human mind;* and that what we do conceive of him is so imperfect, that it always comes infinitely short of what yet remains in him that we do not comprehend. [The writer goes on to give his views of the Trinity and Incarnation.] These things being rightly explained, I thought might suffice to reclaim the Socinians, and to bring them back through Christian love into the same unity of the faith with us. But I had not then observed that *Pelagianism was the true spring and source of all their errors.* For Pelagianism, or the denial of a real, inward, and universal corruption in our nature, and the disowning the necessity of divine grace, in order to purify, illuminate, and restore all things, both inwardly and outwardly, is the chiefest and most pernicious of all the Socinian errors; otherwise, if they would acknowledge their own corruption, and humbly address themselves to GOD, and implore his light and help, they would, by the Divine assistance, soon come to see their errors about the holy Trinity and the person of CHRIST. But so long as they will neither acknowledge their own corruption, nor own themselves to be sick, nor think that they want any inward help or cure of GOD for all their faculties; but rather trust wholly to their own corrupted reason in searching after divine truths; however orthodox they may have been in other things, they cannot choose but run into all sorts of pernicious heresies, and even sometimes into atheism itself. Of such a pernicious nature is this fundamental heresy, that where it is not, all others may easily be removed; and where it is, they most naturally and easily follow it. And, I confess, that in adhering too close to my own corrupted reason, I was approaching nearer to this destructive fountain than I was aware of.

So far had I gone, by such ways and means as I have already mentioned, and I thought I had made a better progress than many others, when it pleased GOD to show me, by many glorious truths, first, in a more general manner, the universal corruption, darkness, errors, and vanities of mankind, all which I could not but assent unto; after which he was also pleased more particularly to touch my heart in the most sensible manner with the sense of my own pride and self-love, which till then, through blindness, I thought had been but very inconsiderable. Upon this I began to feel in myself a repugnance and indifference; I perceived that I was tempted to despise and even ridicule those divine truths which touched me so nearly. This startled and surprised me: and looking more narrowly into myself, (who till then thought I had been incapable of treating any thing that I knew to be a divine truth in such a manner,) I opened my soul in great trouble before GOD, acknowledging my own wretchedness, and the diabolical dispositions of my heart; and besought him that he would either root them out of me, or, if they were incurable, that he would rather extinguish me than suffer such hellish inclinations to exert themselves against the truth; thinking it better that I only should perish and be damned, than to live and fight against his glorious truth, or be an instrument of damnation to many others. From that time I began to have hopes that the LORD had graciously heard the voice of my prayer; for from thenceforward I began more clearly to know and to love the truth, in opposition to my own pride and self-love, to my own natural inclinations, and to all the ornaments and helps of vain imaginary learning. Then I wished and prayed that he would more powerfully purify and cleanse my heart, until he had rooted out every thing that was not of his own planting. Then I resolved, in and through the strength and assistance of his grace, to use all my endeavors to recommend the same truths to others, without regarding the calumnies, opposition, and reproaches of men, how repugnant soever such treatment might be to my own pride and self-love, which, if they were but mortified, I was sure would redound to my own good: I say, I resolved to do so *by the help of divine grace*, because that, from what I had but lately felt in myself, I had learned that I ought not to trust to myself, nor to my own fidelity toward the truth; that to espouse the truth in sincerity is the gift of GOD; that in our corrupted hearts there are the latent seeds of enmity against GOD, and hatred against the truth; and that, moreover, all those who hate the truth do it not knowingly and with design; but sometimes it flows from that native fund of pride and self-love in which all mankind are so deeply plunged, that they do not see the evil thereof; and that, therefore, most men who thus wander astray, deserve rather Christian commiseration than to be hated and despised.

These things, reader, I have thought fit to mention, chiefly in hope that if you will give yourself the trouble to examine and sift your own heart, and use some such method as I have mentioned, you may find more benefit and instruction thereby than from all the disputes and wranglings in the world.

For the Churchman.

MR. EDITOR,—The name of an excellent member of our Church, not long since deceased, has been connected in your columns with a question concerning the use and abuse of certain terms commonly employed among many Christians, and partly derived from the Scriptures. I am induced to ask the insertion of the present remarks, by a regard to the memory of that excellent individual, and by the conviction, that where a *word* is rejected because, though innocently employed, it was liable to perversion, it becomes necessary to recognise, in the most explicit manner, the *idea* which the word was designed to convey. This recognition is, as I conceive, of the very utmost importance, where the term itself, and its perversion are connected with the prevailing views of the essence of practical religion.

It was my happiness, some few years since, to be associated with the friend whose obituary introduced this subject, in the very task of Sunday school instruction. I knew his views, his motives, and his methods; and I must say, that it has hardly fallen to my lot to meet the man whose heart was more single, whose efforts were more faithful, or whose opinions were more modest. The picture which your imagination raised was the very reverse of his character; for he would have been willing to sow his seed with only the most distant hope, and to *wait*, with long patience and fervent prayer, till the day of life and grace was over, or the hard heart was melted at the very close.

But had he been asked, I doubt not that he would have declared his first wish and object to be "the immediate conversion" of those whom he instructed. It is a very small matter whether the Editor of the Churchman or I would have used the same word; but is our wish and object in our ministerial labors the same?

He saw in his class such children, at an intelligent age, as, in far greater numbers, both you and I are appointed to feed with the bread of life. He perfectly knew, as we do, that a very large proportion of these are, too often after the example of their parents, thoughtless, forgetful of GOD, indifferent to the love of CHRIST, without the fruits of the SPIRIT, and under the full dominion of their own devices and desires. With them that beautiful period of which our Saviour said, "Except ye be converted, and become as little children," is gone by; and they stand on the same broad ground with the worldly and careless multitudes around us.

Whatever terms we may adopt, must not the substance of our first admonitions addressed to them be this: "Repent and be converted?" Is not an entire change necessary, a complete *turning?* Can we possibly desire that this should be delayed? Were we afraid that it should be, without the intervention of means, when we are assembled in the Church of GOD, and are teaching and preaching his word?

Conversion is a clear, a strong, and a scriptural word, to express every turning from sin to holiness. I would not argue for the phrase, "immediate conversion;" but would sacrifice it, not merely to the love of peace, but to the desire of security from many and easy abuses. But I should rather retain it, with all its dangers, than encourage, in the least, the too prevailing confidence, among both children and men, of "peace where there is no peace."

Allow me one more remark, which, if you judge it best, you are perfectly at liberty to strike off from what precedes it. A pastor may sometimes feel what an editor may fail to observe; and, amidst the many controversial discussions which fill our religious prints, and are read at our Sunday firesides, which are carried on with so much of the lightness, the sarcasm, nay, the acerbity of political and literary warfare, and which occupy so large a space in comparison with the intelligence from every quarter of Christendom, he has, perhaps, a right to be heard when he asks that the cause of personal religion itself be most sedulously guarded with its full proportion of care.

S.

For the Churchman.

MR. EDITOR,—In a recent communication, I endeavored to relieve those who have advocated and supported the foreign missions of our Church from the imputation of indifference to the claims of our brethren nearer home. My own feelings incline me to regard both these interests with deep sympathy, and urge me to promote their success as far as my limited means can enable me. I am ready, not only to admit, but to maintain the position, that the first duty is to provide for those of our own household; but it is equally clear to my mind, that *nothing less than an utter inability to do more* will justify our stopping short of the most comprehensive plan of benevolence.

In order to carry out these views in a practical manner, it has occurred to me that it would be better to act upon a determinate plan, instead of subjecting the several societies of our Church to the uncertainty of casual efforts in behalf of each separately, by which, also, the prosperity of one may lead to the prejudice of another. The present period is favorable to the adoption of a new system. I would suggest, therefore, that a just estimate be formed of the amount needed for a fair support of the several societies; and, for the sake of illustration, *I will suppose* that there is annually required for the

Missionary branch of the Education and Missionary Society,	$10,000
Education, do.	5,000
Tract Society,	2,000
Bible and Prayer-book Society,	2,000
Sunday School Union,	500
	$19,500
From which *deduct* what may reasonably be expected from parishes out of the city, suppose,	2,500
Leaving,	$17,000
Add thereto, for a proper support of the city mission,	10,000
Would require from this city	$27,000

I wish to be distinctly understood as presenting these figures hypothetically, simply to explain my views. I would, then, leave it to our Bishop, aided by such a committee as he might select, to apportion the sum of $2500 among so many of the congregations in the country as are in a prosperous condition, (not that others should be excused from making collections, but their contributions to afford additional means beyond the estimate,) and also to apportion the sum of $27,000 among the congregations of this city. The collections to be made by monthly appeals, until the quota of each congregation be furnished, and the amounts, as collected, to be paid over to the several societies, in the proportion which the said committee should adopt as the basis of the plan; and further, that as far as the recommendation of the Bishop and the committee could enforce the regulation, (which I have no doubt it would do,) that no congregation should raise money for the more distant parts of the United States, or for missions to the heathen, until after the sum assessed upon them had been first made up, and forwarded. I believe that some such plan would conduce much to the prosperity of the Diocese, as well as to the best interests of the Church at large. By uniting all classes in its favor, it would promote harmony of feeling, while it would approve to their own consciences, and to the world, the most strenuous exertions of those who desire to extend their philanthropy to the farthest bounds. I feel confident that, instead of complaining of an empty treasury, with accumulating debts, each of our diocesan societies would have ample means for the year 1837 placed in its coffers by the *1st of June* at farthest; and that many congregations, even before that time, would have *earned the delightful privilege* of sending the Gospel to the "neglected West," and to the benighted heathen.

A LAYMAN OF NEW YORK.

To fear the censures of men, when GOD is your Judge; to fear their evil, when GOD is your defence; to fear death, when he is the entrance to life and felicity, is unreasonable and pernicious: but if you will turn your passion into duty, and joy, and security, fear to offend GOD, to enter voluntarily into temptation; fear the alluring face of lust, and the smooth entertainments of intemperance; fear the anger of GOD, when you have deserved it; and, when you have recovered from the snare, then infinitely fear to return into that condition, in which whosoever dwells is the heir of fear and eternal sorrow.

JEREMY TAYLOR.

PROFANE swearing is properly a superfluity of naughtiness, and can only be considered as a sort of *pepper corn rent*, in acknowledgment of the devil's right of superiority.

ROBERT HALL.

THE CHURCHMAN.

SATURDAY, DECEMBER 31, 1836.

TERMS.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

DIOCESAN MISSIONS.—We beg leave to direct attention to the fact, that the Bishop of the Diocese, in a late communication in our columns, has recommended the clergy to present the claims of diocesan missions, and make collections for the same, on one of the two Sundays after Epiphany, January 8th or 15th. It is important, also, to mention, that, in all remittances for this object, it should be stated that they are for *diocesan* not *domestic* missions: the latter term being equally applicable to the domestic branch of the General Board of Missions.

The *theory* of missions has been so long before the public, and so well and thoroughly discussed, as to be generally understood: and the gratifying result is an entire agreement in the public mind, so far as *principles* are concerned. The author of the "Voice from the South-west,"—the most eloquent advocate of domestic missions that has yet appeared—distinctly asserted, that, in *principle*, he was not opposed to foreign missions, while the late Secretary of the Foreign Board, on a recent public occasion, took as high and strong ground in favor of diocesan missions as their warmest friend could desire. In like manner, the author of the excellent * article which we republish today from the Episcopal Recorder exhibits the claims of foreign missions on *principles* from which no intelligent mind can dissent; and "A Layman of New York," whose zeal in the same cause is unquestioned, and we had almost said unrivalled, would have us suspend further contributions to foreign operations, until our diocesan missions are placed on a satisfactory basis. On so great a question, it is remarkable to find so much unanimity in *principle*, and the result is a gratifying proof that the *theory* of missions is well understood, and correctly apprehended by the Church.

But the harmony that exists as to *principles* may be disturbed or lost in the *application* of principles, and the agreement in *theory* may not prevent a disagreement in *fact*. Such a result we are anxious to avert: but happen it most assuredly will, unless our diocesan missions are placed on a satisfactory basis. We understand the Bishop of the Diocese to be of the opinion, that the fact of our city being the centre of foreign and extra-diocesan missions is far from having made good the position, that zeal for such missions is favorable to the cause of those nearer home. Several of his clergy, we believe, are of the same way of thinking. This view may be understood to imply the apprehension, that, in order to do justice to diocesan claims, we must be arrayed in hostility to those abroad. For our own part, we cannot take ground that involves opposition to the *principle* of foreign missions: we never have taken such ground; we never will take it. To say that our own Diocese must be fully supplied before we are at liberty to attend to claims without, is to assume a principle which, if carried out, would produce a perfect paralysis of all missionary and Christian action: a principle which would compel every individual Christian to introvert all his energies, and concentrate all his attention upon *himself*, and to remain in a state of inactivity and torpor until he had subdued all his own evil propensities, and expelled *every sin from his own bosom.* We trust that the friends of diocesan missions will never assume so untenable a ground. We trust that the advocates of foreign missions will never urge the claims of those abroad with such indiscreet zeal, or on such unsound principles, as to drive others to a position which will at once stint the benevolence, mar the piety, and disturb the peace of the Church. Our own personal sympathies and views of the probable results of foreign operations, lead us to express an honest preference for others which we deem to be of a more practicable nature. But such preferences involve no difference of principle; and they need not be, and we trust they have never been so exhibited as to carry the appearance of hostility to foreign missions, as such. We ask indulgence for our own preferences, and we are willing to offer the same indulgence to others for theirs. We wish to see the whole business of missions so conducted as to preserve the peace, to promote the piety, and augment the charity of the whole Church. And as there is uniformity in principle, there needs only to be a suitable direction of effort to produce a corresponding harmony in practice.

This result, however, cannot be obtained unless our diocesan missions are placed on such a liberal and permanent foundation as will be commensurate with the increasing wants of the State. That this ought to be done is admitted by the most strenuous advocates of foreign missions, and, therefore, unless it is done, they must themselves allow the necessity and reasonableness of an opposition to foreign operations, not in principle, but as in fact conducted. On the other hand, it must be cheering to every friend of diocesan missions to know that missionary establishments are supported abroad, *if it can be done without impoverishing those at home.* This, however, is the difficulty: the fear is, and, we confess, we are not entirely destitute of it, that the two, though agreeing in principle, *may be found to be in collision, as in fact conducted.* We look forward, therefore, to the present diocesan effort as a crisis in our history of missions. If it is successful, we may move forward, as we have done, in harmony. If it fails, we see not how it can prevent the friends of diocesan missions from taking a more exclusive attitude than they have hitherto assumed.

We sincerely hope, therefore, that all will comply with the Bishop's recommendation, and that there will be a joint and strong effort, the result of which will be to place our diocesan establishments on a permanent foundation, and one which will be fully adequate to meet the growing wants of the Diocese. The season of the EPIPHANY opens a cluster of associations of the most animating, appropriate, and favorable kind. Let the joint effort, then, be made, and let the Church know the result.

* Excellent for its temper, ability, and the *principles* on which it is based. We are not satisfied, however, that the writer has made out his main position, that foreign missions have tended to excite a new zeal in favor of domestic missions: but we were willing that the reader, at the present time, should have presented to him the best argument which we have yet seen in favor of such a position.

CONSECRATION.—St. Andrew's Church, Richmond, Staten Island, which was erected many years before the revolutionary war, but not then consecrated, on account of there being no bishop in the country, having recently been renewed in the interior, the Vestry have requested the Bishop of the Diocese now

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Did we de[...]
Year's Day w[...]

From Rev. M[...]
THE PRESENT[...]

Self-sufficien[...]
traordinary de[...]

to consecrate it. Thursday next, January 5, has been appointed for the purpose. The Rector affectionately requests the attendance of his brethren, the Episcopal clergy of this city. The hours at which the Staten Island boats leave the city at this season of the year, will not admit of Richmond being reached in time for the consecration on the morning of Thursday. Arrangements will, therefore, be made for the reception, at Tompkinsville, of such clergymen as may be in the boat which leaves *the foot of Whitehall-street, on Wednesday, the 4th, at half-past three o'clock, P. M.*

THE NEW YEAR.

My brethren, you compel us to-day to set before you the most mournful images which can possibly strike your eyes. You oblige us to open wounds beginning to heal, and to anticipate the sorrows of the present year; but what can be done? If we cannot detach men from the world, we must tear them away by force.

Did we deceive you last year when we told you that many who were present in this place on New Year's Day would not live through the year? Has not the event fully verified the sad prediction? Answer me, ye disconsolate widows, who saw your husbands, objects of the purest and tenderest love, expire in your arms. Answer me, ye children in mourning, who followed your parents to the grave. How many afflicted Jacobs are weeping for the loss of a mother? How many Davids are saying, in the bitterness of their heart, "O my son, Absalom, O Absalom, my son, my son. Would God I had died for thee!" How many "Benonis, sons of sorrow," born at the "departing of the soul" of their parents? How many Marthas and Marys, bedewing the grave of a brother with their tears, a brother dead four days, and by this time infectious? How many plaintive voices are heard in Rama? How many Rachels weeping and refusing to be comforted, because their "children are not?"

Having considered the last year, turn your attention to this, which we are now beginning. If, instead of such vague discourses as we address to you, God should this moment give us light into futurity, a sight of his book of decrees, a foreknowledge of the destiny of all our hearers, and impel us to inform each of you how this new revolution would interest you, what cries would be heard in this auditory! There you would see that haughty man, full blown with vanity, confounded in the same dust with the meanest of mankind. Here you would see this voluptuous woman, who refuses nothing to her senses, lying on a sick bed, expiring in agony, between the pain of a mortal malady, and the just fear of falling into the hands of an angry God. In all parts of this auditory, on the right hand, and on the left, before, behind, by your side, in your own pew, I should show you carcasses, and probably he who hears us with the most indifference, and who secretly despises such as tremble at our preaching, would himself serve to prove the truth we are delivering, and occupy the first place in this fatal list.

My brethren, Providence has not honored us with any new revelations, we have not a spirit of prophecy: but you have eyes, you have a memory, you have reason, and you are certain death will sacrifice many of you in the course of this year. On whom will the tempest fall? Who will first verify our predictions? You cannot tell; and on this ground you will brave death, on this you build castles of vanity, which attach you to the world.

My brethren, establish your tranquillity and happiness on foundations more firm and solid. If you be affected with the motives set before you this day, and now resolve to labor in the work of your salvation, only you fear the weakness of your resolutions, we will give you one more lesson easy and practicable, that is, that every day of this year you retire one quarter of an hour, and think of death. There put on in thought your shroud, lie down in your coffin, light your funeral tapers. There observe your family weeping, your physician aghast, your long and melancholy train. There consider your friends, your children, your titles, your treasures, removed for ever. There strike your imagination with the salutary ideas of books opened, thrones prepared, actions weighed in just balances. There lose yourself in the dark economy of a future state.—*Saurin's Sermons.*

From Rev. Mr. Whittingham's Matriculation Sermon.

THE PRESENT STATE AND FUTURE PROSPECTS OF THE CHURCH.

Self-sufficiency characterizes the times to an extraordinary degree. We have almost in sober sadness taken to ourselves the bitter sarcasm of the patriarch, with the slight change of substituting *past* for *future.* "No doubt but we are the people, and wisdom *was born with us.*" The advances in physical science and the arts of life made by the last three generations, equal in our eyes all that all the rest of the world has ever done. The march of civilization and of intellect is an admitted fact, an axiom; and every inference deduced from it is to the disparagement of those who have trod the path before us, to the weakening of the hold of time-honored notions and observances; and to the preference of that which is new, *because* of its very novelty.

This is the tone of the age. Democritus and Heraclitus might each find in it abundant scope for the exercise of their favorite propensities. But whatever there is in it of dangerous and ridiculous, becomes doubly so in our land, among us Americans. We are a motley race, of no descent. There is for us no *past.* We live in the *present* and the *future.* Our riches and power must be, and are, our own creation; our distinction our own earning. We owe no debt of gratitude to gone-by ages for monuments of skill and industry, studding town and country with gems of beauty, and forcing the beholder to admit that the space he occupies beneath the heavens has been filled by beings worthy, at least in some respects, to go before him. Wherever our eye falls, it rests on triumphs achieved and achieving by *man that is;* on conquests from rude, mute, barren nature, won but yesterday and to-day; on plans and preparations for extending the spread of cultivation, and heightening the pitch of civilization, in a progression almost geometrical. The very bonds and bulwarks of society, when they crossed the Atlantic, assumed positions and bearings entirely new, and, like some rejuvenescent subject of enchantment, are no longer recognisable. Every thing around us joins in the conspiracy to cut us loose, and turn us adrift upon the sea of time.

Selfishness, intense, brutish selfishness, is the tendency of this state of things. We see this more or less exemplified, on a small scale, in every knot of human beings forcibly sundered from the mass of society. They sink, and grovel in their propensities and pursuits, in proportion to the completeness and hopelessness of their state of severance. They lose their continuity with the aggregate of intellect and feeling, and concentre in their little selves.

So might we have done, had God in his wrath permitted us to be isolated from the old world in speech, as we are in position and in interests. Happily, we receive with our mother's milk a language stamped indelibly with traces of the past; and as the mind matures, are forced to satisfy its cravings with intellectual food, which is the growth of other days and climes. We have no literature; and England, as she lends us hers, imparts with it her recollections, her indebtedness, and at least a portion of her gratitude. Thus, thank God, we are linked on to the olden time, and preserved from that complete state of "fragmentary existence," which, in the language of one who has thought as deeply as any of our day, "begets ingratitude, sensuality, and hardness of heart; annihilates the past, and deadens to the future."

But *we,* brethren, we Protestant Episcopalians, are indebted to that country, under God, for something inestimably better, and more powerful in this respect than mere literature—a literature, at best, speckled and checked, and now but too deeply tainted with all the faults of the age, in their worst manifestation. To us has been transmitted *the word of* God *in the Church of* God, in a pure and healthy branch. We have the promises made to the fathers, in the channel formed for them, flowing down through the ages that have gone by, an ever-living stream of blessings.

We are alone in this.

Other denominations, with one exception, are all of mushroom growth, not even coeval with the discovery of our continent, but as yesterday. Children of change, and given to it, they partake of the peculiar evils of our times and situation, in all their intensity. Novelty is their origin and their bane.

It is true, they cannot suffer from our moral isolation in the extent to which political and civil institutions may. So long as in any way they continue to hold fast to *the Foundation*—Him who was made man for our salvation; and receive any portion of the truth delivered to the saints eighteen centuries ago—the Gospel, in its least genuine form, in its most unnatural associations, is an imperishable bond of union with things without and above *the present.*

But the Gospel, as given of God, is one, and unalterable; and man cannot tamper with its truths and institutions without proportionate loss. This we are taught, were it not self-evident, most plainly by the fate of that one denomination which I just excepted from the crowd by which we are surrounded. The Church of Rome, though not, like the Protestant sects of England and continental Europe, the offspring of innovation, has yet tampered with Christian verity, till its very life-blood is contaminated, and it reeks with impure humors at every pore. Now, its safety is the very expedient against which it makes the loudest and fiercest outcry—novelty and change. It is the very Proteus of fable,

> suae non immemor artis
> Omnia transformat sese in miracula rerum,

with a new aspect for every change of times or clime—accommodating itself to the prejudices, the propensities, the worldly views and interests, the intellectual stamp, the more caprices of those among whom it domesticates. It it not *from Rome* that we are to expect resistance to the evil tendencies of our times and country.

But it is the peculiar genius of our Church to seek to the primitive source of truth and grace for its doctrines, its ordinances, its polity, and its principles; to adhere to that which has been from the beginning, with unyielding tenacity, *because* it was in the beginning; and to hold fellowship with all who have shared the same blessings, and held on the even tenor of the same safe way, from the beginning until now. It is our especial privilege to hold an inheritance to the title deeds of which holy men in every successive age have set their seal; yea, often in their blood: and it is our glory to keep it in the same condition in which, generation after generation, it was found, and left by them.

This is becoming more and more generally known, and more observed by those around us. Harassed and endangered by the tossing sea of change on whose fitful waves they float, men are casting longing eyes on our ark as it is borne along smoothly and majestically above the waters. They recognise in its condition one of the best tests of heavenly protection and continuing safety. They avouch it for a spiritual Goshen, blessed with light and peace in the midst of surrounding storms and darkness, because the Lord is with his people, the children of his servants of old.

Our Missionary in China.—We regret to learn that our missionary in China, the Rev. Henry Lockwood, has met with a severe affliction in the loss of his wife. The following is an extract of a letter from Mr Lockwood, to his friend the Rev. Mr. Cuming, of this city, which has been handed us for publication.

Batavia, September 3, 1836.

I can only find comfort in the recollection of her entire willingness to depart, and in the hope of soon meeting her again in a world of peace and blessedness. She expressed the most complete resignation to the will of our heavenly Father, if he saw good to separate us now, telling me that I should find consolation in Him, and that we should not be separated long. A tedious and depressing illness occasioned not a word of impatience, but frequent efforts to cheer and reconcile *me* when under dejection or inquietude of mind. But a few moments before her death, it was remarked to her by a female friend, that a few more struggles, and all her pains would be at an end. With an air and look of inexpressible sweetness and composure, she replied. "Yes, and I shall be happy." She died on the 9th of the last month, (August,) aged sixteen years and nearly nine months. Not quite six months after our marriage.

The chastisements of our heavenly Father we know are all intended for our good, even under their darkest form. He does not willingly afflict or grieve, though he cause our souls to writhe in anguish under the different trials to which the present life is subjected. They most effectually wean us from the objects of earthly attachment, and draw our thoughts and desires toward our true resting-place, our heavenly home. Such an affliction as the present is most especially calculated to produce such an effect. When all that bound the soul to earth is removed to that heavenly home, there is then nothing more to desire here, but all we have is in heaven, and it becomes our only wish and endeavor to run with patience the race that remains to us, and to approve ourselves in the sight of God, that we too may at last enter into his joy. Such an effect, I trust, this chastening, though at present grievous, will have in myself and if so, what can it be in reality, but a manifestation of my heavenly Father's love. As such I desire to feel and improve it.

As I have written to scarcely any one else at home of this event, except my parents, I shall be glad if you will make it public in any way you think proper. We have just this day received our first communication from Dr Milnor, dated January, and intend to write to him soon. Permit me, my dear Sir, to express the sincere gratitude and esteem I feel toward yourself for the kindness you have ever shown to me. It was through your means that I was first led to devote myself to God publicly, and to endeavor to walk, though feebly, in his ways. Under my present trial, I am assured you would know well how to sympathize with me. But I trust we shall shortly be where sympathy will no more be needed. I remain, dear Sir,

Yours, affectionately,
H. Lockwood.

Appointments for Confirmation.—The Bishop's appointments for confirmation in this city have been changed by altering the time for *Zion Church,* and postponing *All Saints' Church* until the next season.

We are desired to say that Bishop Onderdonk, by invitation of the Rev Dr. Lyell, will be happy to see his friends at his (Dr. Lyell's) house, 77 Anthony-street, on the second day of the new year.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Septuagesima Sunday, January 22, St. Thomas' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

St. Mary's Hall, Green Bank, Burlington, New Jersey; for the Education of Young Ladies, under the patronage, and immediate supervision of the Bishop of the Diocese of New Jersey.

An opportunity is now afforded for the establishment of an institution of the highest character, for the education of young ladies, under the auspices of the Protestant Episcopal Church. A house and grounds, admirably situated for health, beauty, and convenience, with every desirable appendage, can now be secured; and, with it, probably, a considerable portion of the patronage of a long established school. The Bishop of New Jersey is anxious to secure for the Church so important an opportunity to mould the minds and hearts of the rising generation, and to promote the true dignity and best interests of the country. For this end, he is willing to assume the entire responsibility of the institution, as to its intellectual, moral, and religious character; and will take the oversight of the whole establishment, as a part of his family and congregation. He supposes that it is not necessary to give any other pledge as to the character of the principal and assistant teachers to whom such a charge will be entrusted. Nothing shall be spared that can promote the comfort, health, taste, manners, morals, intelligence, and spiritual improvement of the pupils of the institution, that so "our daughters may be as the polished corners of the temple."

Consulting with judicious friends, the plan proposed for securing the property above named, and for establishing the institution on the most enlarged and liberal scale, is the formation of a stock, on the following principles and terms: one hundred shares to be created, of two hundred and fifty dollars each, making twenty five thousand dollars, which will furnish a capital, adequate not only to the purchase of the property, but to the supply of furniture, and apparatus, and for any future improvements that may be necessary; the sums so subscribed to be payable in instalments, not to exceed one fifth at any one time, nor at intervals less than one month; the stock to bear interest at six per cent on the amount paid in, from May 1, 1837; the stockholders to own the property, fixtures, and furniture, to be held for them in trust, but not to be liable for the debts and responsibilities of the institution, nor entitled to its profits.

There will be accommodation for eighty pupils. The annual charge for boarding, lodging, and all the branches of an English education, will be two hundred dollars per annum. Instruction in other languages, and in music, drawing, and fancy work, will be charged extra. The institution will supply beds, bedsteads, and bedding, for which, together with washing, an annual charge will be made of fifteen dollars. Provision will be made for the *gratuitous education of every tenth scholar,* being the daughter of a clergyman deceased, or in limited circumstances. A limited number of day scholars will be received. When the shares are taken up, a pamphlet will be issued, detailing the plan and objects of the institution, and setting forth its peculiar advantages; and arrangements will be made for the reception of the pupils on the first day of May, 1837.

The undersigned is fully aware of the nature and extent of the responsibility which he proposes to assume. He is impelled to it by a conviction that "a great door and effectual" is thus opened to him, to promote, through the influences and institutions of the Church, the best interests of his country and of his kind. From such responsibilities he is not at liberty to withhold himself. He invokes for the enterprise the countenance and aid of all who have confidence in the principles and influences of the Protestant Episcopal Church, and who desire to subserve, by the powerful agency of female education, the best hopes of the country and dearest interests of man. Especially he supplicates their prayers.

George W. Doane,
Bishop of the Diocese of New Jersey.
St Mary's Parsonage, St. Luke's Day, 1836.

The following is the form of subscription to the stock.

For the purpose of purchasing a situation in the city of Burlington, for the establishment of a seminary for the education of young ladies, to be called "Saint Mary's Hall," the subscribers agree to furnish the funds therefor, in the following manner:

The whole sum to be raised is twenty-five thousand dollars, ($25,000) to be divided into one hundred shares, of two hundred and fifty dollars ($250) each—to be paid by instalments, not exceeding one fifth at a time, and at intervals not less than one month, at the discretion of the Bishop of the Diocese of New Jersey—the money thus raised to be applied to the purchase of a suitable lot or lots, and buildings, and other things necessary for the establishment of said seminary, to be conveyed to Garret D. Wall, Henry C. Carey, and William J. Watson, (whose places, in case of death, removal, or other cause of vacancy, shall be supplied by the Bishop of New Jersey, as he may see proper,) in trust, first, to pay to the shareholders of the stock an interest on the sums advanced of six per cent. after the first of May next, and then to repay the principal, under the direction of the Board of Trustees, to be appointed as hereafter stated—certificates of shares to be issued, which shall entitle the holders, when two or more applications are made at the same time for admission to the school, to a preference for the pupils sent by them—the holders of the shares to be bound to receive the repayment of the capital in such sums and at such times as the Board of Trustees shall direct—no shareholder to be liable for the debts or responsibilities of the institution, or entitled to any of the profits—the Board of Trustees to consist of seven, to be appointed by the Bishop of New Jersey, and removable at his pleasure, of whom the said Bishop is to be *ex officio* President, and who are to have the entire control and management as well of the property as the school, to appoint all teachers and other proper persons, and to make bye-laws, and other regulations, for the purpose of carrying on the same—all profits, after paying the interest on the stock, to be applied, under the direction of the Board of Trustees, either for the enlargement and improvement of the institution, or for the repayment of the principal, and in case of the enlargement, or improvement of the institution, the same trust before appointed by name to apply to such enlargement or improvement. Upon the repayment of the whole, or any part of the principal advanced, such repayment shall vest *pro tanto* all the interest of the shareholder or holders in the Right Reverend George W. Doane, who is to be substituted as the owner thereof in the lieu of the stockholder or stockholders, and to become entitled to the whole property, whenever, from the profits of the institution, or in any other manner, the stockholders shall be reimbursed their advances as herein stipulated.

Now for the purpose of carrying the above plan into effect, the subscribers agree to take the number of shares placed opposite our names, under the terms herein above stated, and to pay the instalments on the same, in such manner, and to such persons, as the Right Reverend George W. Doane shall direct.

Burlington, October 22, 1836.

Bishop Hopkins of Vermont.—This prelate is favorably known by several works which he has lately issued from the press. Information which we have occasionally gathered from good authority respecting him has inspired us with high respect for his talents, learning, and zeal; and we cannot forbear giving our readers some notice of his labors, and of an academy under his charge, taken from the letter of a friend who was at Burlington a few weeks ago.

"The most interesting object here is the Bishop's establishment. About four years ago, he opened his house for the reception of pupils, who now amount to fifty-three, all boarding in his family, including six theological students who assist in the school. He has lately been obliged to refuse twenty applications for want of room; but in a few weeks he expects to have a building finished which will accommodate one hundred. There are about twenty from Canada, and some from the West Indies, and various parts of the United States. His terms are $200 a year for board, washing, Latin, Greek, French, and German. A gentleman, whose three boys are here and cost him near £300 per annum, feelingly observed, that the conviction that their morals will be scrupulously watched, is above price; and as to that point, he said, 'He had no longer an anxious thought about them.' One of the lads told me to-day, that the Bishop is constantly telling them that he is more anxious to make them good Christians, than good scholars. He has fifteen communicants among them. They have prayers in the school chapel at 7 A. M. and 8 P. M., and after they go into school in the morning, each is required to read fifteen minutes to himself in the Bible, before they begin their studies. They have no play-ground, but are kept usefully employed out of school. In winter they cut or saw wood, and in summer other out door work is provided for them: just now they are employed in making a new road to avoid a dangerous hill. Some have carts, and some wheelbarrows. No light books are allowed, and not even a newspaper. I had a view of them going to and from church on Sunday, walking in procession, two and two, with the Bishop and his son-in-law the curate, arm in arm, in front, and behind, the ushers. In church, those who require watching most are placed directly in front of the pulpit, and those more to be depended on at each side of it, with the ushers so placed as to have a close eye upon them; and I was pleased to see with what serious attention they regarded the Bishop, not only when he was preaching, but also when he was reading the lessons."

Colonial Churchman.

Phœnician Language.—Professor Gesenius, says the New York Observer, has announced his intention to publish in a quarto volume all the remains of the Phœnician language known to be extant, whether on marbles, gems, medals, or papyrus; with translations, explanations, and dissertations concerning the language. It is to be issued about the commencement of the coming year, from the press of Vogel, at Leipsic. To the antiquarian and biblical student, the work will be a desirable acquisition. The professor says, since the year 1817, many inscriptions have been collected at Carthage and in the neighboring countries, which are deposited in the museums at London, Leyden, Copenhagen, and Naples. These have been carefully examined; those at London and Leyden by himself, and the others by antiquarians whom he pronounces competent to the task. Some of them in the Phœnician character had previously been read; but it was not until the spring of 1835 that he succeeded in decyphering the Numidian inscriptions, which are in a different character.

New Churches.—It is pleasing to observe that in all directions munificent and right-thinking individuals, with a true regard to the interests of the Protestant religion, are devoting a portion of their means to the building and enlargement of churches. In our own immediate district the good work is proceeding most satisfactorily. Rennington Church has been rebuilt by the Duke of Northumberland, and we hear gives great satisfaction. The parishes of Tynemouth, Newburn, and Alnwick, are also much indebted to the noble duke, who has contributed largely to the restoration of their churches, and has assisted to repair many others, including now a handsome subscription toward the rebuilding of the church at Earsdon.—*Newcastle Journal.*

As an example of judicious and princely munificence, we rejoice to state that the Duke of Northumberland has lately built no less than fourteen churches and chapels in the county of Northumberland.—*Ibid.*

Collegiate Honor.—From St John's Observer we learn, that at a convocation, held at King's College, (University of Windsor,) Nova Scotia, the degree of D. C. L. was conferred on the Rev. Samuel F. Arnold, rector of Christ Church, and president of the Institute at Bordentown. We congratulate Dr. Arnold on this gratifying remembrance of him by his Alma Mater.—*Missionary.*

NOTICES.

On Sunday morning, January the 1st, 1837, a sermon will be preached in the Mission Church of the Holy Evangelists, by the Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee of Missions, when the cause of Foreign Missions will be presented before the congregation, and a collection made for the aid of Foreign Missions.

CONSECRATION.

The Bishop has appointed Sunday next, *January* 1, 1837, for the consecration of Calvary Church, situated on the *4th Avenue,* near the corner of *Thirtieth-street.* Service to commence at half-past ten o'clock, A. M.

All persons friendly to the object are respectfully invited to attend.

The Harlaem railroad cars leave the head of Prince-street and pass directly by the church.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, received by him subsequent to closing his annual report, viz.—

1836 *Missionary Disposable Fund.*

October 17. Received collection in Zion Church, New York, $63 75—Trinity Church, Watertown, 15 00—Trinity Church, Centrefield, 15 00.

Oct. 20. Recieved from collection in Calvary Church, Cairo, 5 70.

Oct. 22. Received collection in Trinity Church, Windham, 7 00—Received from the Female Association of Trinity Church, Windham, 5 00.

Oct. 26. Received from the Female Benevolent Society of Christ Church, Poughkeepsie, 40 00.

Nov. 2. Received "church offerings" of St. Clement's Church, N. Y., 5 00.

Nov. 7. Received from Oswald Cammann, Esq., 20 00—C. N. S. Rowland, Esq., 25 00—W. A., by C. N. S. Rowland, Esq., 5 00—P. E. F. McDonald, Esq., 5 00.

Nov. 10. Received from the Young Men's Auxiliary Education and Missionary Society, per William H. Townsend, Treasurer, 125 00—Received from sundry individuals, collected at St. Thomas' Church, 40 93—Received from three ladies of St. Luke's Church, per Mr. Floyd Smith, 27 00—Received from Mrs. Heckscher 15 00—Received from John G. Corter, Esq. 50 00—Received from two members of St. Thomas' Church, 10 00—Received from William H. Jephson, Esq., 10 00—Received from a member of St. Thomas' Church, 20 00—Received from do., 5 00—Received from Samuel B. Ruggles, Esq, 25 00 Received from Isaac Gibson, Esq, 25 00.

The above received by the hands of the Rev. F. L. Hawks, D. D.

Nov. 12. Received from Miss Jay, $30 00—Mrs. Banyer, 20 00—F. P., 21 75—Miss G. of the Episcopal Free Church of the Redemption, 4 00—Miss C., of do., 3 25—Mr. W., of do., 1 00—Rev. William Richmond, 20 00. Total, $100 00.

The above received by the hands of the Rev. William Richmond, in redemption of his pledge made at the meeting at St. Thomas' Church.

Nov. 15. Received from William Johnson, Esq., $50 00—Mrs. G. W. Strong, 100 00—Miss Templeton, 50 00—Wm. Bard, Esq., 50 00—H. C. De Rham, Esq, 50 00—Samuel D. Rogers, Esq., 10 00—Peter A. Merier, 10 00—Miss J. Templeton, 50 00—Adam Tredwell, Esq., 25 00—James Barrow, Esq, 5 00. Total, $400 00.

The above received by the hands of William Johnson, Esq.

Nov. 15. Received sundry small sums enclosed to Rev. Dr. Hawk's 15 75.

Nov. 16. Received from Edward R. Jones, Esq., 100 00.

Nov. 24. Received from Cornelius Oakley, Esq., 5 00.

Nov. 25. Received from the Christian Benevolent Society of St. Stephen's Church, N. Y., per John H. Hurtin, Treasurer, 100 00.

Nov. 26. Received from A. N., 50 00—Four individuals, 25 00—John Greaves, Esq., 10 00. Total, $85 00.

The above received by the hands of William R. Wadsworth, Esq.

Nov. 28. Received from James De Lancy Walton, Esq., 100 00—Thomas Otis, Esq., 100 00.

Nov. 29. Received from Peter A. Jay, Esq., 50 00—John Richardson, 5 00—Collection made in —— Church, Kingston, Ulster county, 11 00.

Nov. 30. Received from the "offerings of the church" of Trinity Church, New Rochelle, per Rev. Lawson Carter, being an extra contribution toward paying the debt of the Society, 30 00.

Dec. 2. Received from T. W. Clark, Esq., 5 00—James Bleecker, Esq., 5 00—A family of St. John's Chapel, 13 00—A member of St. John's Chapel, 5 00—Miss Thorp, 7 00—Mrs. Kemble, 10 00—Miss Wilkes, 7 00—Mrs. Depew, 2 00—A family of St. John's Chapel, 15 00—Mrs. Morris, 5 00—A number of small donations, 18 00. Total, $102 00.

The above received by the hands of the Rev. Henry Anthon, D. D.

Dec. 5. Received "church offerings" of St. Paul's Church, Brownville, for the month of October, 5 00.

Dec. 9. Received collection made in Trinity Church, Plattsburgh, 10 00—Stephen P. Hoffman, per the hands of L. P. Bayard, 10 00—"church offerings" of St. Clement's Church, New York, 10 00.

Dec. 10. Received from Newport, Herkimer county, per the hands of the Rev. William Tatham, 1 75.

Total, $1804 88.

1836. *General Disposable Fund.*

November 2. Received collection made in Trinity Church, Seneca Falls, 4 75—Collection made in St. Paul's Church, Allen's Hill, 1 50. Total, $6 25.

1836. *Education Disposable Fund.*

Oct. 25. Received from the Female Benevolent Society of Christ Church, Poughkeepsie, 40 00.

Benjamin M. Brown, *Treasurer.*
New York, Dec. 12, 1836.

N. B. The Treasurer would respectfully state that the collections made for the several funds of this Society, together with the contributions made by societies and individuals, and received by him since his last acknowledgment in the Churchman, until the 17th of October, are acknowledged in his report of the Society for the past year. The report is now in the hands of the printer, and will be soon published. He would also respectfully request gentlemen who have subscription books, and those who have made pledges to contribute to the missionary fund, to make a return to the subscriber at an early period as possible, that the present debt of the Society may not only be paid, but that the Treasurer may be enabled to meet the drafts of the missionaries for the quarter ending the first day of January next.

December 12, 1836.

In addition to the above, the Treasurer acknowledges to have received the following:—

1836. *Missionary Disposable Fund.*

December 12. Received from "the offerings' box of Zion Church," Greene, Chenango county, $3 00.

Dec 13. Received "offerings" of St. Paul's Church, Brownville, for the month of November, 7 25—"Offerings" of Zion Church, Pierrepont Manor, for the months of October and November, 10 00.

Dec. 19. Received collection made in St. Bartholomew's Church, New York, after a sermon preached by the Rev. C. V. Kelly, 235 43—Society for the Promotion of Christianity of St. George's Church, Schenectady, 10 00—"Offerings" of Christ Church Sackett's Harbor, for October and November, 8 37.

Dec. 23. Received from J. G., Esq., in redemption of pledge made at meeting in St. Thomas' Church, $50 00—George Brooks, Esq, $100 00—J. D. Beers, 100 00—P. Kearney, 25 00—John T. Irving, 25 00—John Brower, 25 00—G. Storm, 25 00—George Cliringer, 20 00—George F. Harrison, 20 00—Catherine J. Harrison, 20 00—William H. Harrison, Esq., 20 00—G. C. Verplanck, 15 00—C. S., 10 00—William R. Merrell, 10 00—W. H. Watton, 10 00—John H. Contoit, 5 00—Cash, 5 00. Total, $435 00.

The above received by the hands of the Rev. William Berrian, D. D.

Dec. 23. Received from Rev. B. Dorr, 5 00—Dr. Robertson, of Greece, 5 00.

Dec 26. Received collection in Zion Church, Rome, 10 00—St. John's Church, Marcellus, 7 65—the Apostolic Church, Geddes, Onondaga county, 5 19. Total, $791 89.

General Disposable Fund.

Dec. 14. Received collection in —— Church, at Canton, St. Lawrence county, 13 00—Trinity Church, Potsdam, St. Lawrence county, 11 75. Total, $24 75.

Education Disposable Fund.

Dec. 19. Received from the Society for the Promotion of Christianity of St. George's Church, Schenectady, 7 50.

Benjamin M. Brown, *Treasurer.*
Dec. 27, 1836.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

By the hands of W. H. Townsend, Esq., Treasurer of the Young Men's Auxiliary Education and Missionary Society, being the second payment of that Society toward the support of the first mission to Africa, $150 00.

By the hands of the Rev. David McElheran, rector of St. Helenaville, St. Helena Island, South Carolina, from the following ladies and gentlemen, as annual subscribers to foreign missions, for the sums affixed to their names respectively:—Benjamin Chaplin, Esq., 5 00—Mrs. B. Chaplin, 5 00—Paul Chaplin, Esq., 5 00—William Chaplin, Esq. 5 00—Edgar Fripp, Esq, 5 00—Mrs. E. Fripp, 5 00—Captain J. Fripp, 5 00—Mrs. A. E. McElheran, 10 00—Miss T. C. McElheran, 5 00—Rev. David McElheran, 15 00—From the Ladies' Working Society of St. Helenaville, for the present year, 35 00. Total, $100 00.

By the hands of the Rev. J. Chapman, rector of St. Peter's Church, Perth Amboy, N. J., being the amount of a collection for foreign missions on Thanksgiving-day, 7 50—Miss J. E. P., of Fredonia, N. Y., for the mission to Crete, 1 00. Total, $258 50.

Dec. 27, 1836. Henry Cary, *Treasurer.*

CITY MISSION.
Varick-street Sunday School.

The subscriber would respectfully solicit donations of clothing, shoes, pieces of flannel, cotton, and calico, which will be thankfully received and acknowledged. Many children connected with this school are kept at home solely for want of clothing. The ladies of the Sewing Society meet every Friday at 4 o'clock, at the Trustees' Room, Protestant Episcopal Public School Building, corner of Varick and Canal streets. Any persons disposed to assist are invited to attend.

Donations, as requested, sent to the care of Mr. E. Wheeler, Sexton, corner of Varick and Canal streets, will be taken charge of.

Wm. R. Wadsworth, *Superintendent.*
New York, December 1, 1836.

REMEMBER THE POOR.

The misionary of the third station begs leave once more to represent to the benevolent of the city, that he is much in want of funds to give that relief in sickness, and other extreme cases, which humanity may seem to demand. Any communications addressed to the subscriber, any left with Swords & Stanford, 152 Broadway, or at the Episcopal Press, 28 Ann street, will be gladly accepted.

E. B. Kellogg, Missionary,
New York, Dec. 20, 1836. 401 Hudson-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.,

By Mr. P. A. Schermerhorn, annual subscriptions, Mr. Robert Ray, $15 00—David Austen, 15 00—Charles March, 10 00—G H Coster, 10 00—Isaac Lawrence, 10 00—James Monroe, 10 00—Mrs Boggs, 10 00—Mrs. R. Ray, 10 00—Jacob Harvey, 10 00—H. V. Parish, 10 00—John Barstow, 5 00—Mrs Edgar, 5 00—H. Le Roy, 5 00—F. B. Cutting, 5 00. Total, $130 00.

By the same, donations—Cash, 5 00—H. V. Ward, 5 00—Mrs. J. Palmer, 5 00—William Bard, 5 00—Archibald Rogers, 5 00—G. Halliburton, 5 00—F. Suydam, 5 00—A. H. Haight, 5 00—I. Q. A., 5 00—Misses C. and A. White, 10 00—Mrs. J. C. Jones, 5 00—Cash, 5 00—Cash, 5 00—William Moore, 5 00—Peter Schermerhorn, 10 00—Edward R. Jones, 10 00. Total, $95 00.

By the same, from annual subscribers, 35 00. Total, $260 00.

Wm. H. Townsend, *Treasurer,*
Dec. 28, 1836. 156 Barrow-street, and Bank of America.

FIRST MISSION STATION.

The subscriber, as missionary of the first mission station, gratefully acknowledges the receipt of ten dollars from X. L., for the poor, and two dozen pairs of children's stockings from a young lady of St. John's Chapel, for the poor, by the hands of the Agent of the Protestant Episcopal Press. Also thirteen hoods for girls, and other articles by the hands of the sexton, from a friend to the poor, and a bundle of useful articles for the poor left at the residence of the missionary.

Alexander Fraser, 341 Pearl-street.
Dec. 27, 1836.

P. S. Any donations of money or clothing for the relief of the poor, left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The subscriber, in the absence of the Treasurer, acknowledges the receipt of seventy dollars, the proceeds of a concert given by the Mozart Sacred Music Society, at Zion Church, on Wednesday evening, 14th instant, for the benefit of the New York Protestant Episcopal Sunday School Society.

Theron Wilber, *Secretary.*
Dec. 28, 1836.

The subscriber, as missionary of the Church of the Epiphany, gratefully acknowledges the receipt of twenty dollars for the poor, from Thomas Otis, Esq., by the hands of Swords, Stanford & Co.

Lot Jones, 192 Allen-street.
Dec. 28, 1836.

PRESS DEPOSITORY,
28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 28th, from the following persons, viz.

G. C. Morgan—A. Blakesley—Rev. William R. Whittingham—Rev. L. A. Barrows—Susan K. Wade—Rev. J. L. Clark—J. P. B. Wilmer—S. K. Grant, *with remit*—Postmaster, Unadilla—Postmaster, Fredericksburgh—Postmaster, Hagerstown—Rev. E. M. Forbes.

Received by the Gen. Prot. Episc. S. S. Union.

R. Smith, *with remit*—Silas Sprague—Thomas Latimer—Rev. William D. Cairns—Chauncey Andrews—Henry Barton, *with remit*—Right Rev. Benjamin T. Onderdonk, D. D.—Mrs. C. Mancius, *with remit*—Rev. G. H. Norton—Rev. D. H. Short, *with remit*—Miss Anna B. Shaw—Thomas Latimer.

THIRD MISSION CHURCHES,—SEATS FREE.

Services.—Sunday morning; at half-past 10, A. M., in the Episcopal school-room, corner of Varick and Canal streets. Sunday afternoon; at 3, P. M., corner of Washington and Spring street. Sunday evening; at 7, P. M., Hammond-street near Fourth-street. Thursday evening; at 7, P. M, same place.

. Sunday schools at each place.

Minister, Rev. E. B. Kellogg, No. 401 Hudson street.

BOTANY OF THE SCRIPTURES.

This new and valuable work by the authoress of the Wonders of the Deep, is published this day by the General Protestant Episcopal Sunday School Union, and may be had at the Depository, No. 28 Ann-street.

THERE is touching pathos, and truth to nature in the annexed lines:—

The Dying Widow.

From "A Day in the Woods," by Thomas Miller, basket maker.

THOSE cold white curtain folds displace—
That form I would no longer see;
They have assumed my husband's face,
And all night long it looked at me:
I wish'd it not to go away,
Yet trembled while it did remain;
I closed my eyes, and tried to pray—
Alas! I tried in vain.

I know my head is very weak,
I've seen what fancy can create;
I long have felt too low to speak,
Oh! I have thought too much of late—
I have a few requests to make;
Just wipe these blinding tears away;
I know your love, and for my sake
You will them all obey.

My child has scarce a month been dead,
My husband has been dead but five;
What dreary hours since then have fled!
I wonder I am yet alive.
My child! through him death aim'd the blow,
And from that hour I did decline;
Thy coffin, when my head lies low,
I would have placed on mine.

These letters which my husband sent
Before he perish'd on the deep,
What hours in reading them I've spent,
Whole nights, in which I could not sleep.
Oh! they are worn with many a tear,
Scarce fit for other eyes to see;
But oft when sad they did me cheer—
Pray bury them with me.

This little cap my Henry wore
The very day before he died;
And I shall never kiss it more—
When dead, you'll place it by my side.
I know these thoughts are vain, but oh!
What will a vacant heart not crave?
And as none else can love them so,
I'll bear them to my grave.

The miniature that still I wear,
When dead I would not have removed;
'T is on my heart—oh, leave it there!
To find its way to where I loved:
My husband threw it round my neck,
Long, long before he called me bride;
And I was told, that midst the wreck,
He kiss'd mine ere he died.

There's little that I care for now,
Except this simple wedding ring;
I faithfully have kept my vow,
And feel not an accusing thing;
I never yet have laid it by
A moment since my bridal day;
Where he first placed it, let it lie;
Oh! take it not away!

Now wrap me in my wedding gown,
You scarce can think how cold I feel;
And smooth my ruffled pillow down;
Oh! how my clouded senses reel!
Great GOD! support me to the last!
Oh! let more air into the room;
The struggle now is nearly pass'd,
Husband and child, I come!

Beautiful Extract.

OH! in our sterner manhood, when no ray
Of early sunshine glimmers on our way,
When girt with sin, and sorrow, and the toil
Of cares, which tear the bosom that they soil;
Oh! if there be in retrospection's chain
One link that knits us with young dreams again,
One thought so sweet, we scarcely dare to muse
On all the hoarded raptures it reviews;
Which seems each instant, in its backward range,
The heart to soften, and its ties to change,
And every spring, untouched for years, to move,
It is —*the memory of a mother's love!*—*Det. Courier.*

From the Presbyterian.

THE SOUTH-WEST AS A FIELD OF LABOR FOR THE BOARD OF MISSIONS.

UNDER this term we include only the States of Alabama, Mississippi, and Louisiana, embracing a territory five hundred and thirty miles in extent from east to west, and averaging two hundred and eighty from north to south, with an area of more than one hundred and forty-two thousand square miles. A large part of this vast territory is of extraordinary fertility, and presents inducements to settlement which rarely offer themselves. The opening of large quantities of government and other lands, has drawn, and continues to draw to this region an immense number of settlers from the older and less fertile States of our Union. Some idea of the rapid increase of population from emigration may be formed from the fact, that in 1817 Alabama was constituted a territory, in 1818 a State, having, at that time, a population of 70,542, and in 1835 it was estimated at 416,000, exhibiting an increase of 346,458 in seventeen years. The other States have advanced with like rapidity: and the three together may now be regarded as containing a population of nearly 900,000; about one-half of whom are slaves.

While the staple productions of these States command the high prices which they now do, and while their exuberant soil continues to yield so large a return for a moderate degree of labor expended, will the population, wealth, and political importance of this section of our country be increasing.

But it is a mournful fact, that the moral improvement of the south-west has not kept pace with its civil resources: the spiritual condition of a large part of this district of country is such as to excite the sympathy and painful apprehension of every sincere lover of the Church and of his country. The great majority of the settlers in these States have been drawn thither by the desire of accumulating wealth; and consequently have made little provision for their spiritual necessities. The extent of their destitutions may be appreciated, when it is known that in Alabama there are but 30 Presbyterian ministers, to a population of 416,000; and the whole number of ministers belonging to the Presbyterian, Episcopalian, Baptist, and Methodist denominations is 229. In Mississippi there are 23 Presbyterian ministers, and the total number of all the denominations above specified is 83, to a population of 220,000, or one minister to about 2600 souls. In Louisiana there are 5 Presbyterian, 1 Episcopal, 10 Methodist, and 13 Baptist ministers, or 29 to a population of 253,000. It is true that there are a few ministers belonging to other denominations scattered through this wide territory, who might swell the whole number to nearly 400; but if we deduct from this sum those who, from sickness or other causes, are prevented from engaging in the appropriate duties of the ministerial office, it will probably be reduced below 380, or one to every 3000 souls.

In stating these facts, we could by no means be regarded as reflecting on the supineness of our Christian brethren in this section of our Church: we know that none are so fully alive to their wants, and none more freely confess them than they do. Their applications for aid, and their solicitations for an interest in our prayers, are multiplied and urgent. They will not, therefore, view our statements as designed to disparage them and their efforts by placing them in contrast with more favored portions of our country, but as an attempt to enlist the prayers and the active services of the ministers and licentiates of our Church in this most interesting field of labor.

The desire on the part of many who are not personally and vitally interested in the Gospel, to enjoy its stated ministrations; the willingness and ability to furnish pecuniary support to faithful laborers, and the growing importance of this region call loudly for energetic, well-directed, and *immediate* efforts on the part of Christians, both there and elsewhere, to supply the wants of this interesting country. May we not hope that many of our ministers, in view of the facts presented, as well as of other and higher considerations, which might be urged, will resolve to answer these calls, and engage without delay in a work which promises, by the Divine blessing, to be productive of such incalculable good to the multitudes who people this vast territory, and who, to a great extent, are strangers to the power and preciousness of the Gospel and its ordinances.

From the (Utica) Gospel Messenger.

THE MINISTRY OF CHRIST.

The Ministerial Character of Christ practically considered. By CHARLES R. SUMNER, D. D., *Bishop of Winchester.* A new edition, revised and enlarged. London. 1835.

II. THE first point which claims attention in our LORD's ministry is the preparation to which he submitted. It might have been expected that he would commence his advent and ministry together, entering at once on his mission in the fulness of the Father's strength; yet we find that he submitted to a course of preparation, which, independent of his divine commission, was calculated to fit him for the work to which he came.

"Though his functions as a teacher were to cease at so early a period, yet he did not anticipate the customary season for their commencement, according to the regulations of the Levitical priesthood. He was brought up in privacy, and subject to the will of his parents; and continued dwelling in retirement till his thirtieth year. He was prepared for undertaking his public duties by baptism; by fastings and watchings; by exposure to the temptations of Satan; by attendance on John's ministry. He entered upon them in obedience to a divine call. He took no step except under the guidance of the SPIRIT. His way was made straight before him, his script provided, and his loins girded for the enterprise, as if in illustration of the precept of the wise man, 'Prepare thy work without, ... and afterward build.'" p. 51.

So John the Baptist was prepared for his important office, as the harbinger of the Messiah, and a preacher of repentance, by miraculous circumstances connected with his birth, which were calculated to fix general attention, and to create expectation of something extraordinary; and by a life of hardships and self-denials in the deserts, up to the time of his appearing in Israel. So also the apostles were gradually trained by the society, instruction, and example of their LORD, before they entered upon their appointed duty, to be preachers of his doctrine, and witnesses of his resurrection.

If, then, the forerunner of our LORD, if our LORD himself, if the apostles, who were to be qualified with miraculous gifts and powers of the HOLY GHOST, entered not upon their sacred office uncalled, nor without due preparation, how great must be their presumption who, with no warrant but their own self-sufficiency, take upon themselves the awful charge of the ministry! And how great the sin and folly of those lawfully called, who enter on their office without that retirement, that profound study, that deep meditation, and that fervent prayer, by which alone they may be enabled to sustain so great a charge!

From the Sunday School Journal.

PRIVATE DEVOTION.

Is there as much private devotion among Christians as is commonly supposed? Secret or closet prayer is generally included among the most obvious and unquestionable duties of religious persons, but is there reason to believe that the great majority observe a regular season of retirement for the purposes of devotion?

It is believed that many understand by closet prayer the petitions offered in the morning and evening, at rising and lying down, or sometimes at only one of these periods; and that others think attendance on family worship to be sufficient devotion for the day, and never open the Scriptures, or kneel in prayer at other hours, except on the Lord's day. If there is any special advantage in secret prayer, such persons would seem to lose it, for the rising prayer must, in most instances, be a hasty one, and the hour of retiring is commonly very unfavorable to any earnest or continued application of the mind. These occasions, also, seldom allow time for meditation, which is one of the most important parts of private devotion; and if not observed with some preparation and reflection are apt to become hurried and formal exercises.

We respectfully ask such of our readers as may be satisfied with these opportunities, to consider whether they would not be likely to be profited by the daily appropriation of some portion of time to religious reading, reflection, and prayer, when and where they can be alone and undisturbed. As the business of a worldly week requires its suspension for an entire day, to prevent moral and bodily injury, is there not enough of worldliness, temptation, and vexation each day, to demand at least one hour in the twenty-four for recovery? Do not our circumstances need such a rest in order to refresh our minds by communion with heaven, and to permit deliberate reflection on our spiritual relations, and the manner in which they are affected by our contact with the world? "The impression," says Howe, "ought to be very inward and strong, which must be so lasting as to govern a man's life. And were it as fully done as mortality can admit, it needs be more solemnly renewed at set times for that purpose."

If you come to this conclusion, suffer us to hint, that in order to make this daily retirement answer the purpose most fully, you should have a set time for observing it, and a set period for its *shortest* continuance, and regard these times, as far as possible, as sacred engagements.

For if you have not a fixed hour for your private devotion, you are liable to postpone it to the most unfavorable time, or to forget it altogether. It is best, too, to have a certain hour, that you may be reminded of it as it approaches, which is itself of no small benefit, by the influence which the consciousness that you are soon to be alone with GOD will have on your conduct. It is important to fix a period during which, at the least, you will remain in retirement; for this is the best way of preventing the intrusion of the worldly matters which you have left, and which may otherwise hurry you away, or dissipate your thoughts. Let it be a half hour or an hour, of certain seclusion, and your ordinary pursuits will be as likely to leave you undisturbed for the time, as they do from Saturday to Monday.

LATIN EPIGRAM ON SLEEP.

Somne levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori.
Alma quies, optata veni, nam sic sine vita
Vivere quam suave est, sic sine morte mori!
Poemata Quinquaginta Virorum.

Come, gentle sleep, attend thy votary's prayer,
And, though death's image, to my couch repair.
How sweet, thus lifeless yet with life to lie!
Thus, without dying, oh how sweet to die!

From the Gambier Observer.

THE WINE QUESTION.

IN the Biblical Repository for October, 1836, the Rev. William Schauffler, American missionary at Constantinople, has published a learned treatise on the kind of wine which was used by our LORD at the institution of the supper. The Editor of the Repository remarks, that facts and arguments, not easily accessible in this country, might be expected from Mr. Schauffler, on account of his "position in the centre of the Mohammedan world," &c. However, as the Repository is read by few, except the learned, it is much to be desired, for the benefit of the members of our churches generally, that all religious and temperance papers will give to their readers a faithful summary of the observations of Mr. Schauffler referred to.

Mr. Schauffler maintains, and shows very clearly, that "the fruit of the vine" used by our Saviour, was not *grapes;* nor *must* or the fresh juice of the grape; nor syrup or must boiled down; but fermented must, or true wine, often called "fermented wine." This he proves, 1. *From the language employed to denote wine.* In the Old Testament, the Hebrew word employed to denote "fermented wine," in contradistinction from "must," or the fresh juice of the grape, is used one hundred and forty times. Had "must" been intended, a different word would have been used. All this is shown clearly, and illustrated by learned criticisms, which the author's acquaintance, not only with the Hebrew, but also with the Arabic, Syriac, and Persian languages enables him to make. In the New Testament, the Greek word employed to denote wine also means "fermented wine," or alcoholic wine. When "must" is intended in the New Testament, the phrase "new wine" is employed, except in Acts ii. 13, where the translation into English is wrong; it should be "sweet wine," which was probably fermented wine sweetened with honey.

2. He proves that "fermented wine" was used at the supper, because *no other* wine was *obtainable* at the time. The passover was observed and the supper instituted in April; but the first vintage, or harvest of grapes for wine is not till August: a second vintage was in October; a third in November. No sweet must, no fresh juice could be obtained in April. The juice most recent was five months old, and consequently "fermented." Such was the wine used at the supper.

3. He proves this from the circumstance, that although "must" could be boiled down to one-half or one-third the quantity, and made into syrup, like molasses, and is in fact now so used at Constantinople in the place of molasses, yet this *syrup* is not *wine.* He says that "no trace can be discovered in the Scriptures of *must syrup,*" and asks, Who, then, has hardihood enough to say that our LORD instituted the eucharist with *syrup water?*

4. He proves that common "fermented wine" was used, because this is the *natural* state of the juice of the grape: it falls naturally into this condition; whereas syrup is a "chemical preparation which takes away one of the characteristic properties of wine and must." Moreover, the word for wine is too often marked as a means of inebriation to leave any doubt of its meaning "fermented wine."

5. He proves that "fermented wine" was used, from the invariable practice of the Jewish synagogue in the celebration of the passover, and of the Church of CHRIST in the celebration of the Lord's supper, from the remotest period to the present day.

The Jews never use any thing but "fermented wine," when fermented wine can be obtained. Sometimes, when the Turkish government prohibited the sale of wine, the Jews have employed syrup water, and currant wine!

Amidst all the controversies of the Christian Church, "fermented wine" has never been called in question. The Ebionites, "a small Judaizing sect of the Unitarian mystics" used *water* in the time of Epiphanius, and the Abyssinians, from necessity, because they make little wine, have used "*raisin juice.*" With these exceptions, if they can be called such, Mr. Schauffler remarks, "The Christian Church, at the Lord's table, have always used, and are using still, all over the world, fermented wine,—and now, in 1835, we are to believe that our LORD instituted the eucharist with syrup water!"

Mr. Schauffler adds some important remarks on the danger and wickedness of altering a *divine institution,* either to suit the weak brother's notions, or to remove the profane cavils of the drunkard."

At the close of his piece, he suggests, that the prohibition of wine by Mohammed was probably from malignant opposition to the Gospel. "The best of things," says Hamza Ibn Ali, "belonging to Islamism and the Mussulmans, is the universal prohibition against the contact of intoxicating drinks. The Emir of the faithful has ordered (his trust is in GOD!) the composition of this publication—to forbid the approach to the use of things which can inebriate in all the variety of their species, and names, and colors, and tastes, and of every drink commented upon variously and controverted, whether it inebriate in small or large quantity. Glory be to GOD alone, and his blessings upon his prophet," &c.

In conclusion, Mr. Schauffler asks, "Shall we condemn the *abuse* of wine with Moses and the prophets, with CHRIST and the apostles, or the *use* of it with Mohammed and Hamza Ibn Ali? Can any true Christian be narrow-hearted enough to entertain a doubt on the subject? Will the Church ever take one of the self-righteous ordinances of Mohammed, and make it the criterion of piety?"

From the Catholic Advocate.

DUTY AND EFFICACY OF PRAYER.

THERE can be no doubt, that, through prayer, many good gifts are bestowed, which we should not otherwise enjoy. Do you believe this? I fear your faith is weak. Oh that you would improve this cardinal virtue of faith, until it shine like a lamp newly trimmed; then would the devout aspirations of your heart rise daily, like incense, to heaven, until you would be converted into "a man of GOD."

Tell me! are you not in want of many things? Are you not "poor, blind, and naked," in a spiritual sense? If you feel your destitution of every good gift, go to the Father of lights, with a humble and a fervent prayer, and you shall receive a blessing.

And whilst you are solicitous for those needs which are of the body, forget not that there are other things much more needful than those. The gifts of faith, hope, and charity, which embrace all the Christian's virtues, and, of course, all that is needful to insure his salvation, should be most of all craved at the throne of divine mercy. Be solicitous to attain perfection in these essential virtues. Perhaps you are a parent. In this case, your anxiety is to be increased, as your sons and daughters are also to be partakers of the same Christian inheritance. How will you not pray for them night and day? You love them; and therefore languish for their happiness; and wish to see them adorned with these virtues, which are like the ornaments of the "bride of the Lamb that came down from heaven, from GOD."

But if you have no dear child on whom, like Jacob, you are anxious to invoke the rich blessings of heaven, your wife is a good part of self that must not be overlooked; for she is weak, and fears many things, and needs comfort. Let her feel the aid of your prayers.

And who has no friends on whom he wishes heaven to smile? You are linked in this sacred bond with some whose hearts want the gifts of grace to enable them to be faithful to you. Can you be indifferent to their prosperity? Who knows but your prayers will avert from them many calamities?

Nay, could you forget the human race generally? Consider how destitute they are! Here, a portion of them are the dupes of their senses, and carried away to the worship of idols. There, others, little more rational, through indifference, live without GOD in this world. Heresy and schism have led off many, and are still distracting the family of mankind. Truth has lost her sway, and error holds his iron sceptre to scourge the deluded people.

What is to be done, that truth and happiness may again return, and bless the land? that faith, and hope, and charity may again fix their tents in the midst of our borders—that the Gospel may reign amongst us?

Our gracious Redeemer has told us what is to be done: "*Pray* ye, therefore, the LORD of the harvest, that he send laborers into the field." Do you wish, then, sincerely, that the word of GOD should run? Pray, then, that devout preachers, men powerful in word and work, may be sent. You plainly see the scarcity of men to do the work of the ministry. Vice, and heresy, and indifference, and infidelity are spreading among your children, who must go with the current of the world, unless the men of GOD be at hand to guide them by the lights of revelation.

When you see the Catholic Church assailed by a fierce army of her enemies, and so few to defend her, how often have you, with a kind of agony, sighed to see the number of her ministers multiplied, that they might go about and disabuse the world of their errors in regard to the Catholic faith. This was a reasonable and a Christian feeling. But then you should have prayed in the earnestness of your whole soul. Had you, and all your neighbors, and the congregations throughout the country, done this, I doubt not that you would have seen youths, who are now wasting their time and talent vainly upon the world, flock to the sanctuary, to fit themselves for the divine work of preaching the Gospel.

This fact we cannot conceal from ourselves; to wit, that there are comparatively few young men who are called to the work of the ministry. With talents that would equal them to Augustin, Ambrose, or Cyprian, they almost all employ their faculties in worldly or hurtful pursuits. Why this, my Christian brother? Is it because GOD is indifferent to his work? or because he cares not for the glory of his Son, in the spread of his Gospel? or because the people are too depraved to deserve such a mercy? No. But the reason is, that you have not prayed him to send laborers to this work!

How many of your brethren are scattered abroad in new countries, far from the priest of the LORD, like the Jews in their captivity, far from Jerusalem, and altar, and sacrifice! They tell you of their distress, sighing for the anointed of the LORD, to visit their new habitations. You have sympathized with them. But they are still like sheep without a shepherd. Their children are strangers to the priest, and hear not from him the glad tidings of salvation. They grow up in ignorance of the form of sound words given by the apostles. Sacraments, priest, and altar are almost unknown to them; for there is no one to go to them. Their fathers implore, but where is the priest? The sanctuary is empty; and the Church, which once rejoiced in many children, is now become barren. And why all this, but because we pray not the LORD of the harvest to send laborers.

This is a great and a striking need, worse than the poverty which is without a roof; and it is time that the Church look to it, with streaming eyes, and sobbing hearts. Like the prophet, we should begin to lift up our eyes to the mountains whence seasonable help may come to us. The whole people of GOD should be more earnest. They should entreat, without ceasing, till they be heard, for an increase of the ministry. As each of the patriarchs desired to have the Messiah in his family, and hence barrenness was thought a great calamity, so should every Christian parent be desirous of seeing one or more of his off-pring set apart for the work of the sanctuary.

And who can doubt (I cannot) that, if your fathers and mothers would often pray devoutly to this effect, we should soon witness a mighty change in the face of the Church? Have you so much as thought of this? How then can you wonder at the scarcity of your ministers? You vainly lamented that the Gospel was not preached every where by missionaries, whose order and mission are derived from the apostles; and yet you forgot that this blessing was reserved for *petitioners.*

Alas! alas! then, let us all begin, and send up unceasing and fervent prayers to GOD, that he would graciously vouchsafe to visit his Church again in mercy; forgetting the sins of our fathers, by multiplying the stones of the sanctuary, until the holy temple of the LORD rise under the hands of the builders, and open its doors to all the tribes of Israel, returning from the captivity of vice, schism, heresy, and infidelity.

From the (Utica) Gospel Messenger.

EPISCOPAL MISSIONS.

IT is indeed astonishing that, in the commencement of missionary enterprise in the Episcopal denomination, such a condition of things should be presented as Bishop Onderdonk, of New York Diocese, announces. The Baptist denomination, with half the wealth of the Episcopalians in this State, would raise ten times the amount stated by the Bishop to have been contributed the present year, and count it a bagatelle. Thus speaks the Bishop:

"What shall I say to you, brethren? Shall I praise you in this? I praise you not. Our Diocese stands with little credit before the Church. Between the Conventions of 1834 and 1835, the contributions to diocesan missions were about $8,650. Between those of 1835 and 1836, they were about $5,612; more than $3000 less than in the preceding year. Some of our largest and most wealthy congregations, in this city and out of it, are among the delinquents, either by doing nothing, or doing what is almost as shameful as nothing."

REMARKS.

We have inserted the above from the Baptist Register of the 5th inst., not because we suppose there was the least design to convey any erroneous impression in relation to the affairs of the Protestant Episcopal Church: neither have we done it for the purpose of complaining that our neighbors express their astonishment at the apathy and inefficiency of Episcopalians in the prosecution of the missionary enterprise. We are perfectly willing that our people should be reproved, and reason enough we know there is for friendly rebuke. But with all this, we are not willing that even unintentional misrepresentation should gain currency. The remarks of the Register, on introducing the extract from the circular of Bishop Onderdonk, are calculated to convey the idea that "the commencement of the missionary enterprise in the Episcopal Church," is of very recent date. This is by no means accurate, either in relation to our general or diocesan operations, upon missionary grounds. The General Missionary Society of the Church was organized more than sixteen years ago; and though its extent of operation was greatly increased by the remodelling of our general system in 1835, there were no inconsiderable efforts put forth previously. Our diocesan missions—that is, the missions under the sole management of the ecclesiastical authority of the State of New York—are of much longer standing, having been in operation for nearly *forty years.* There are few, if any, Episcopal congregations throughout the State west of the city of Schenectady, to say nothing of many other parts of the Diocese, which have not been commenced, aided, or chiefly sustained, for many years through the Diocesan Missionary Society, the support of which is entirely independent of the general mission funds. The number of missionaries receiving aid from this source, and who are employed in this Diocese, was, in 1835, no less than seventy-nine, extending their labors to one hundred and thirteen parishes. Many of these congregations are of course quite in their infancy, and others not yet sufficiently strong to maintain themselves. To this particular branch of missionary enterprise the Bishop has reference in the circular from which the extract was made by the Baptist Register. This diocesan society consists of two branches, one of which directs attention to the education of young men for the ministry. Of these, seventy-eight received aid in their studies from the funds of this institution in the year just mentioned. It will not be deemed improper to observe here, that probably one cause for the diminution of the annual income noticed by the Bishop, as lamentable as it is mortifying and disreputable to the Churchmen of the Diocese, may be found in the much greater interest taken in the concerns of foreign missions: but this, it is hoped, will be of but temporary inconvenience. While we are far indeed from supposing that we have done any thing like what we could or should have accomplished, still, to show that more has been done than would appear from the remarks of the Register, it will not be amiss to state, that, within a *little* more than a year past, the Episcopalians of New York have contributed, for the support of foreign and domestic missions other than those of the State, nearly 27,000 dollars. While even this will not amount to what our Baptist brethren would call "a bagatelle," it will not appear so entirely deserving censure and calculated to excite astonishment, as might be thought on the perusal of what we have quoted.

IRENÆUS.

IRENÆUS, who flourished about the year 170, in speaking of CHRIST, uses the word *regeneration,* in the passage here quoted, according to the custom of his time, for *baptism.* The reader, keeping this in mind, will see a very clear authority for *infant baptism.* "As he [CHRIST] was a master, he had also the age of a master. Not disdaining nor going in a way above human nature, nor breaking in his own person the law which he had set to mankind; but sanctifying every several age by the likeness which it has to him; for he came to save all persons by himself: all, I mean, who by him are *regenerated* [*baptized*] unto GOD, infants, and little ones, and children, and youths, and elder persons; therefore, he went through the several ages; for infants being made an infant, sanctifying infants. To little ones he was made a little one, sanctifying those of that age; and also giving them an example of godliness, justice, and dutifulness."

ANECDOTE.

DR. COOPER, who was a man of accomplished manners, and fond of society, was able, by the aid of his fine talents, to dispense with some of the severe study that others engaged in. This, however, did not escape the envy and malice of the world; and it was said, in a kind of petulant and absurd exaggeration, that he used to walk to the South-end on a Saturday, and if he saw a man riding into town in a black coat, would stop and ask him to preach the next day. Dr. Chauncy was a close student, very absent, and very irritable. On these traits in the character of the two clergymen, a servant of Dr. Chauncy laid a scheme for obtaining a particular object from his master. Scipio went into his master's study one morning to receive some directions, which, the doctor having given, resumed his writing; but the servant still remained. The master, looking up a few minutes afterward, and supposing he had just come in, said, "Scipio, what do you want?" "I want a new coat, Massa." "Well, go to Mrs. Chauncy, and tell her to give you one of my old coats;" and was again absorbed in his studies. The servant remained fixed. After awhile, the doctor turning his eyes that way, saw him again, as if for the first time, and said, "What do you want, Scipio?" "I want a new coat, Massa." "Well, go to my wife, and ask her to give you one of my old coats;" and fell to writing once more. Scipio remained in the same posture. After a few moments the doctor looked toward him, and repeated the former question, "Scipio, what do you want?" "I want a new coat, Massa." It now flashed over the doctor's mind that there was something of repetition in this dialogue. "Why, have I not told you before to ask Mrs. Chauncy to give you one? get away." "Yes, Massa, but I no want a black coat." "Not want a black coat? why not?" "Why, Massa—I 'fraid to tell you—but I don't want a black coat." "What's the reason you don't want a black coat? tell me directly." "O Massa! I don't want a black coat, but I 'fraid to tell the reason, you so passionate." "You rascal! will you tell me the reason?" "O Massa! I'm sure you be angry." "If I had my cane here, you villain, I'd break your bones; will you tell me what you mean?" "I 'fraid to tell you, Massa; I know you be angry." The doctor's impatience was now highly irritated: and Scipio perceiving, by his glance at the tongs, that he might find a substitute for the cane, and that he was sufficiently excited, said, "Well, Massa, you make me tell, but I know you be angry—I 'fraid, Massa, if I wear another black coat, Dr. Cooper ask me to preach for him!" This unexpected termination realized the servant's calculation: his irritated master burst into a laugh,—"Go, you rascal, get my hat and cane, and tell Mrs. Chauncy, she may give you a coat of any color; a red one if you choose." Away went the negro to his mistress, and the doctor to tell the story to his friend Dr. Cooper.

NEVER *speak,* but when you have something to *say.* Wherefore shouldest thou run, seeing thou hast no tidings?—*Bishop Butler.*

SCHOOL.

THE REV. W. F. WALKER having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms,* for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.
Troy, Nov. 29, 1836 W. F. WALKER.

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